

# AsSalaah

A Muslim's Prayer

As commanded by Prophet Muhammad (ﷺ)

"صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي"

**"Pray as you have seen me praying"**

*(Saheeh Al-Bukhari)*

The Prophet's (ﷺ) Prayer From The Beginning To The End As Though You See It

***“Pray a farewell prayer as if you see Him, but if you do not see Him, surely He sees you”***

(Tabaraani, Ibn Majah and Ahmad)

Compiled by:

***Er. Tawseef Qadir***

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾

THE SAYING OF ALLĀH,

**“It is the believers who are  
successful: those who are humble in  
their prayer...”**

[QUR'AN - AL-MU'IMINŪN (23): 1-2]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**In The Name of Allah the Most Gracious, the  
Most Merciful**

## Introduction/ Acknowledgement

All Thanks and Praises are due to Allaah. As such we Praise Him and seek His Help and Forgiveness. We take refuge with Him from the evil of our souls and the evil of our actions. *Whomsoever Allah guides none can misguide, and whomsoever Allah leaves to go astray, none can guide.* I bear witness that there is no deity worthy of worship except Allah alone Who has no partner, and that Muhammed (pbuh) is the slave and his Messenger. *The best words are those of the Book of Allah (Al Qura'n), and the best guidance is the guidance of Muhammed, may Allah's Peace and Blessings be upon him, his family, his righteous companions and all who follow them in righteousness till the day of Recompense. Every newly invented thing in religion (Al-Islam) is a cursed innovation, and every cursed innovation is misguidance and all misguidance is in the Hellfire.*<sup>1</sup>

The Prophet of Allah (peace and blessings of Allaah be upon him) said: *'The first thing about which a slave (of Allah) shall be questioned on the Day of Judgement will be his Salaah. If his Salaah were found to be in order, he would be considered successful, and would achieve his objective. If there will be some defect or deficiency in it, he would be ruined and be a loser. If there are shortcomings in his Fard (obligatory worship), Allah, the Master of Honor and Glory, will say, "See if my servant has got some optional (nafl) prayers in his account that may make up for the shortcomings in his Fard"; all his deeds will then be examined in this way.'* (Tirmidhi and Saheeh Al-Jami' Vol. 1 of Sheikh Al Albany).

If a Muslim is careless and weak about fulfilling this fundamental duty, then his *Islam* is deficient. Let's consider this warning given to us by the Messenger of Allah (peace and blessings of Allaah be upon him) : *'The line of demarcation between a man (a Muslim) and Shirk (polytheism) and Kufr (blasphemy) is the giving up of Salaah.'* (Saheeh Al-Muslim). The warning is so stringent that based on it our Sheikh Abdul Aziz ibn Baaz (may Allah have mercy on him) had said that a person who deliberately misses his *Salaah*, needs to repent and say the *shahadatayn* once again!

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<sup>1</sup> Muslim and Abi Dawood.

It is recorded in a *Hadeeth Qudsi* <sup>2</sup> narrated by Abu Hurairah (*radiyallaahu 'anhu*): Allah's Messenger (*peace and blessings of Allaah be upon him*) said: 'Allah said, *"I will declare war against him who shows hostility to a pious worshipper of Mine; And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil* (praying or doing extra good deeds besides what is obligatory) *till I love him. Then I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hands with which he grips, and his legs with which he walks; and if he asks Me, I will give him, and if he asks for My Protection (Refuge), I will Protect him; and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him, (but he must die* <sup>3</sup>)."*'* (Saheeh Al-Bukhari)

O Muslim brothers! Let's try to perfect all our deeds, and not let them go to waste. Surely the deeds that were shown by the beloved Messenger to Mankind were divinely guided and the most perfect.

Allah The Most High says:

*Indeed in the Messenger of Allah, you have the best example to follow, for him who hopes for (the Meeting with) Allah and the Last Day, and remembers Allah much.* (Surah Al Ahzaab 33:21)

This is Mercy and Guidance from Allah the All Powerful, the Irresistible, to guide the Muslims to the way of his beloved Messenger, Muhammed (may Allah Peace and Blessings be upon him). How easy things become for a believer when he follows this way, which was chosen by the *Sahaba* [companions of the Prophet ], may Allah have mercy on them, and all their righteous followers. In this age of meteorically increasing technology, it is so easy for a Muslim to gain knowledge, for which the *Sahaba* and the *Salaf* had to struggle and go through great difficulties.

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<sup>2</sup> It is a *hadeeth* that quotes Allah, but with the words of Prophet Muhammed, (*peace and blessings of Allaah be upon him*) which is different from the Speech of Allah, the *Qur'an*.

<sup>3</sup> '...but he must die', these words appear in the version reported by ibn Hibban (no. 347).

Allah The Merciful says:

*The answer of the faithful believers, when they are summoned to Allah (His Words, the Qur'ân) and His Messenger to judge between them is that they say: "We hear and we obey." And such are the prosperous ones (who will live forever in Paradise). And whosoever obeys Allah and His Messenger, fears Allah, and keeps his duty (to Him), such are the successful ones. (AnNoor 24:51, 52)*

Allah The Majestic also warns:

*Say: "Shall we tell you of those who lose most in respect of their deeds?- "Those whose efforts have been wasted in this life, while they thought that they were acquiring good by their works?" (Al Kahf 18:103-104)*

Narrated 'Aisha, (may Allaah be pleased with her) Allah's Messenger (peace and blessings of Allaah be upon him) said. *'If somebody innovates something which is not present in our religion (of Islamic monotheism) then that thing (act of worship) will be rejected'.* (Bukhari)

In another Hadeeth, narrated 'Aisha (may Allaah be pleased with her) the Prophet (peace and blessings of Allaah be upon him) said. *'Whoever performs a (good) deed which we have not ordered (anyone) to do (or is not in accord with our religion) then that deed will be rejected and not be accepted'* (Bukhari)

Ibn 'Umar (may Allaah be pleased with him) was reported to have said, *"Every innovation is misguidance, even if people consider them to be good."* (Collected by Ibn Battah in Al-Ibaanah 'an Usool ad-Diyyaanah, vol.2, p.112, no.2 and authenticated in Ahkaamul-Janaa'iz, pp.200-1.)

For the acceptance of the righteous deeds it is stipulated that the following two basic conditions must be fulfilled:

1. Intentions while doing such deeds must be totally for the sake of Allah (swt), without any show off or to gain praise or fame.
2. Such a deed must be performed in accordance with the *Sunnah* of Allah's Messenger Muhammad bin Abdullah (peace and blessings of Allaah be upon him) the last of the Prophets and the Messengers.<sup>4</sup>

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<sup>4</sup> Dr. Muhammad Taqi-uddin Al-Hilali and Dr. Muhammad Mushin Khan in their English translation of the meaning of the Noble Qur'an.

*AsSalaah* being one of the best forms of worship, and a deed which every Muslim wants to be accepted by Allah, should be performed in no way other than the way Prophet Muhammed showed the companions , in order for it to be accepted. May Allah grant the *Ummah* (nation) of Muhammed (pbuh) the ability to follow the Truth and the way shown by him , and the courage to leave the methodology of their forefathers when it conflicts with the *Sunnah* of Muhammed (pbuh) and the methodology of his companions’ .

This book is an effort to help us achieve the sole purpose of our creation, to worship Allah Alone. It has been compiled from The WebSite 5 Of My Teacher ***Sheikh Muhammed Salih Al-Munajjid*** (May Allah preserve him).. I extend my thanks to ***Sheikh Dr. Abu Ameenah Bilal Philips & Sheikh Assim Luqmaan Al-Hakeem*** without whose teachings & guidance this book might not have been possible. May Allah preserve them, *Aameen*.

May Allah accept this effort, and make it acceptable with others. I hope the readers find what they are looking for with regards to *AsSalaah*, though no book achieves perfection as long as a created being writes it. Any mistakes and errors in this book are from me or the *waswaas* of the Satan, and all good is from Allah, the Most Wise and Powerful.

May Allah’s Peace and Blessings be upon the Messenger of Allah. Allah is the Owner of All Strength, *wal’hamdulillahi-Rabbil-‘Aalameen*.

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## **Biography** **Of** ***Shaykh Muhammad Saalih al-Munajjid***

### **Birth:**

Shaykh Munajjid was born on 30/12/1380 AH

### **Education:**

He attended elementary, middle and secondary schools in Riyadh.

Then he moved to Dhahraan in the Kingdom of Saudi Arabia and completed his university studies there.

### **His shaykhs:**

He attended the study circles of the following shaykhs:

Shaykh ‘Abd al-‘Azeez ibn ‘Abdullah ibn Baaz.

Shaykh Muhammad ibn Saalih al-‘Uthaymeen

Shaykh ‘Abdullah ibn ‘Abd ar-Rahmaan al-Jibreen

The one from whom he learnt the most was Shaykh ‘Abd ar-Rahmaan ibn Naasir al-Barraak.

He learned precise Qur’aan recitation from Shaykh Sa‘eed Aal ‘Abdullah.

### **Other shaykhs from whom he learnt include:**

Shaykh Saalih ibn Fawzaan Aal Fawzaan, Shaykh ‘Abdullah ibn Muhammad al-Ghunaymaan, Shaykh Muhammad Ould Sidi al-Habeeb ash-Shanqeeti, Shaykh ‘Abd al-Muhsin az-Zaamil, and Shaykh ‘Abd ar-Rahmaan ibn Saalih al-Mahmoud.

The one from whom he learnt the most through question-and-answer sessions was Shaykh ‘Abd al-‘Azeez ibn ‘Abdullah ibn Baaz (may Allah have mercy on him).



His relationship with him lasted for fifteen years and he is the one who encouraged him to start teaching and preaching, and he wrote to the Centre for Da ‘wah and Irshaad in Dammam, asking them to let him work with them, giving lectures, khutbahs and classes. Because of Shaykh ‘Abd al-‘Azeez ibn Baaz (may Allah have mercy on him), he became a khateeb, imam and lecturer.

### Da‘wah activities:

Imam and khateeb at ‘Umar ibn ‘Abd al-‘Azeez Mosque in al-Khobar

He has taught a number of Islamic classes, in which he taught from texts such as the following:

- Tafseer Ibn Katheer
- Sharh Saheeh al-Bukhaari (Commentary on Saheeh al-Bukhaari)
- Fataawa Shaykh al-Islam Ibn Taymiyah
- Sharh Sunan at-Tirmidhi
- Sharh Kitaab at-Tawheed li’s-Shaykh Muhammad ibn ‘Abd al-Wahhaab
- Sharh ‘Umdat al-Ahkaam fi’l-Fiqh li’l-al-Haafiz ‘Abd al-Ghani al-Maqdisi
- Sharh Kitaab Manhaj as-Saalikeen fi’l-Fiqh li’s-Shaykh as-Sa‘di.

He gives lectures on Wednesdays and monthly classes in Riyadh and Jeddah. He also has two programs on the al-Qur’an al-Kareem channel: Bayna an-Nabi salla Allahu ‘alahi wa sallam wa Ashaabihi (Between the Prophet (blessings and peace of Allah be upon him) and his Companions), Saturdays, 2.05 pm; and Khutuwaat ‘ala Tareeq al-Islaah (Steps Towards Reform), Wednesdays, 1.00 pm, repeated on Mondays, 6.45 pm.

He has also contributed to TV programs and tapes on different subjects, amounting to more than 4500 audio hours over 23 years.

He has also written a number of books, including:

1. Koonu ‘ala al-Khayr A‘waanan (Cooperate in doing good)
2. The Muslim Home - 40 Recommendations
3. 33 Ways of Developing Khushoo in prayer
4. The Prophet’s Methods for Correcting People’s Mistakes
5. 70 Matters Related to Fasting
6. Dealing with Worries and Stress
7. Disallowed Matters
8. Prohibitions that are taken too lightly
9. What you should do in the following situations
10. Weakness of Faith
11. Means of Steadfastness: Standing Firm in Islam
12. I Want to Repent, But...
13. Problems and Solutions
14. Siraa‘ ma‘a ash-Shahawaat (Fighting Whims and Desires)

Shaykh al-Munajjid set up the Islam Q&A website ([islamqa.info](http://islamqa.info)) in 1996 CE and has continued running it until now.

He is also the supervisor of the Islam Web Site ([islam.ws](http://islam.ws)) which includes eight sites. He is also the supervisor of the Zad Group, which is involved in Islamic education and da ‘wah, with activities in the fields of mobile phones, telecoms, production, broadcasting, TV and publishing.

## Statements of the four *Imams* with regards to following the *Sunnah* of Allaah's Messenger (ﷺ)

Sheikh Nasiruddin Al Albany (*rahimahullaah*) writes in his book, *Sifat Salaatin-Nabiyy* (ﷺ) *minat-Takbeer ilat-Tasleem Ka'annaka Taraahaa* "A Description of the Prophet's (ﷺ) Prayer from the Takbeer to the Tasleem as if You Were Seeing It":

It would be beneficial if we gave some of these (statements) here, for perhaps this will admonish or remind those who follow the opinion of the *Imams* - nay, of those far below the *Imams* in rank – blindly, sticking to their *madhhab*s or views as if these had descended from the heavens! But Allah, Mighty and Sublime, says:

*"Follow (O men!) The revelation given to you from your Lord, and follow not, as friends and protectors, other than Him. Little is it you remember of admonition."*  
(Al-A'raaf, 7:3)

### 1) Abu Haneefah (*rahimahullaah*)

The first of them is Abu Haneefah Nu'maan ibn Thaabit, whose companions have narrated from him various sayings and diverse warnings, all of them leading to one thing: the obligation to accept the Hadeeth, and to give up following those opinions of the *Imams* which contradict it:

1. "When a hadeeth is found to be *saheeh*, then that is my *madhhab*."<sup>7</sup>

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<sup>6</sup> This is the sort of *taqleed* (blind following) which *Imam* Tahaawi was referring to when he said, "Only someone with party-spirit or a fool blindly follows opinion" - quoted by Ibn 'Aabideen in *Rasm al-Mufti* (vol. 1, p. 32 from the Compilation of his Essays).

<sup>7</sup> Ibn 'Aabideen in *al-Haashiyah* (1/63), and in his essay *Rasm al-Mufti* (1/4 from the *Compilation of the Essays of Ibn 'Aabideen*), Shaikh Saalih al-Fulaani in *Eeqaaz al-Himam* (p. 62) & others. Ibn 'Aabideen quoted from *Sharh al-Hidaayah* by Ibn al-Shahnah al-Kabeer, the teacher of Ibn al-Humaam, as follows:

"When a hadeeth contrary to the *Madhhab* is found to be *saheeh*, one should act on the hadeeth, and make that his *madhhab*. Acting on the hadeeth will not invalidate the follower's being a Hanafi, for it is authentically reported that Abu Haneefah said, 'When a hadeeth is found to be *saheeh*, then that is my *madhhab*', and this has been related by *Imam* Ibn 'Abdul Barr from Abu Haneefah and from other *Imams*."

2. "It is not permitted (*halaal*) for anyone to accept our views if they do not know from where we got them."<sup>8</sup> In one narration, "It is prohibited (*haraam*) for someone who does not know my evidence to give verdicts (*fataawa*) on the basis of my words."

3. Another narration adds, "... for we are mortals: we say one thing one day, and take it back the next day." In another narration, "Woe to you, O Ya'qub 9! Do not write down everything you hear from me, for it happens that I hold one opinion today and reject it tomorrow, or hold one opinion tomorrow and reject it the day after tomorrow."<sup>10</sup>

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This is part of the completeness of the knowledge and piety of the *Imams*, for they indicated by saying this that they were not versed in the whole of the *Sunnah*, and *Imam* Shaafi'i has elucidated this thoroughly (see later). It would happen that they would contradict a *sunnah* because they were unaware of it, so they commanded us to stick to the *Sunnah* and regard it as part of their *Madhhab*. May Allaah shower His mercy on them all.

<sup>8</sup> Ibn 'Abdul Barr in *Al-Intiqaa' fi Fadaa'il ath-Thalaathah al-A'imma al-Fuqahaa'* (p. 145), Ibn al-Qayyim in *I'laam al-Mooqi'een* (2/309), Ibn 'Aabideen in his *Footnotes on Al-Bahr ar-Raa'iq* (6/293) and in *Rasm al-Mufti* (pp. 29,32) & Sha'raani in *Al-Meezaan* (1/55) with the second narration. The last narration was collected by 'Abbaas ad-Dawri in *At-Taareekh* by Ibn Ma'een (6/77/1) with a saheeh sanad on the authority of Zafar, the student of *Imam* Abu Haneefah. Similar narrations exist on the authority of *Imam* Haneefah's companions Zafar, Abu Yoosuf and 'Aafiyah ibn Yazeed; cf. *Eeqaaz* (p. 52). Ibn al-Qayyim firmly certified its authenticity on the authority of Abu Yoosuf in *I'laam al-Mooqi'een* (2/344). The addition to the second narration is referenced by the editor of *Eeqaaz* (p. 65) to Ibn 'Abdul Barr, Ibn al-Qayyim and others.

If this is what they say of someone who does not know their evidence, what would be their response to one who knows that the evidence contradicts their saying, but still gives verdicts opposed to the evidence?! Therefore, reflect on this saying, for it alone is enough to smash blind following of opinion; that is why one of the *muqallid* shaiyks, when I criticised his giving a verdict using *Imam* Haneefah's words without knowing the evidence, refused to believe that it was a saying of *Imam* Haneefah!

<sup>9</sup> i.e. *Imam* Abu Haneefah's illustrious student, Abu Yoosuf (*rahimahullah*).

<sup>10</sup> This was because the *Imam* would often base his view on *Qiyaas* (Analogy), after which a more potent analogy would occur to him, or a hadeeth of the Prophet (sallallaahu 'alaihi wa sallam) would reach him, so he would accept that and ignore his previous view. Sha'raani's words in *Al-Meezaan* (1/62) are summarised as:

"Our belief, as well as that of every researcher into *Imam* Abu Haneefah (*rahimahullah*), is that, had he lived until the recording of the Sharee'ah, and the journeys of the Preservers of Hadeeth to the various cities and frontiers in order to collect and acquire it, he would have accepted it and ignored all the analogies he had employed. The amount of *qiyaas* in his *Madhhab* would have been just as little as that in other *Madhhabs*, but since the evidences of the Sharee'ah had been scattered with the Successors and their successors, and had not been collected in his lifetime, it was necessary that there be a lot of *qiyaas* in his *Madhhab* compared to that of other *Imams*. The

4. "When I say something contradicting the Book of Allah the Exalted or what is narrated from the Messenger (*hadeeth*), then ignore my saying."<sup>11</sup>

Allah the Most Wise says:

*"But no, by Your Lord, they can have no (real) faith, until they make you judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction."* (An-Nisaa':65)

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later scholars then made their journeys to find and collect ahaadeeth from the various cities and towns and wrote them down; hence, some ahaadeeth of the Sharee'ah explained others. This is the reason behind the large amount of *qiyaas* in his Madhhab, whereas there was little of it in other Madhhabs."

Abul-Hasanaat Al-Lucknowi quoted his words in full in *An-Naafi' al-Kabeer* (p. 135), endorsing and expanding on it in his footnotes, so whoever wishes to consult it should do so there.

Since this is the justification for why Abu Haneefah has sometimes unintentionally contradicted the authentic ahaadeeth - and it is a perfectly acceptable reason, for Allaah does not burden a soul with more than it can bear - it is not permissible to insult him for it, as some ignorant people have done. In fact, it is obligatory to respect him, for he is one of the *Imams* of the Muslims through whom this Deen has been preserved and handed down to us, in all its branches; also, for he is rewarded under any circumstance: whether he is correct or wrong. Nor is it permissible for his devotees to continue sticking to those of his statements which contradict the authentic ahaadeeth, for those statements are effectively not part of his Madhhab, as the above sayings show. Hence, these are two extremes, and the truth lies in between. *"Our Lord! Forgive us, and our brethren who came before us into the Faith; and leave not, in our hearts, any rancour against those who have believed. Our Lord! You are indeed Full of Kindness, Most Merciful."* (Al-Hashr 59:10)

<sup>11</sup> Al-Fulaani in *Eeqaaz al-Himam* (p. 50), tracing it to *Imam* Muhammad and then saying, "This does not apply to the mujtahid, for he is not bound to their views anyway, but it applies to the muqallid."

Sha'raani expanded on that in *Al-Meezaan* (1/26):

"If it is said: 'what should I do with the ahaadeeth which my *Imam* did not use, and which were found to be authentic after his death?' The answer which is fitting for you is: 'That you act on them, for had your *Imam* come across them and found them to be authentic; he would have instructed you to act on them, because all the *Imams* were captives in the hand of the Sharee'ah.' He who does so will have gathered all the good with both his hands, but he who says, 'I will not act according to a hadeeth unless my *Imam* did so', he will miss a great amount of benefit, as is the case with many followers of the *Imams* of the Madhhabs. It would be better for them to act on every hadeeth found to be authentic after the *Imam's* time, hence implementing the will of the *Imams*; for it is our firm belief about the *Imams* that had they lived longer and come to know of those ahaadeeth which were found authentic after their time, they would have definitely accepted and acted according to them, ignoring any analogies they may have previously made, and any views they may have previously held."

## 2) Maalik ibn Anas (rahimahullaah)

As for *Imam* Maalik ibn Anas, he said:

1. "Truly I am only a mortal: I make mistakes (sometimes) and I am correct (sometimes). Therefore, look into my opinions: all that agrees with the Book and the *Sunnah*, accept it; and all that does not agree with the Book and the *Sunnah*, ignore it."<sup>12</sup>
2. "Everyone after the Prophet will have his sayings accepted and rejected - not so the Prophet."<sup>13</sup>
3. Ibn Wahb said: "I heard Maalik being asked about cleaning between the toes during ablution. He said, 'The people do not have to do that.' I did not approach him until the crowd had lessened, when I said to him, 'We know of a *sunnah* about that.' He said, 'What is that?' I said, 'Laith ibn Sa'd, Ibn Lahee'ah and 'Amr ibn al Haarith narrated to us from Yazeed ibn 'Amr al- Ma'aafiri from Abu 'Abdur-Rahman al-Hubuli from Mustawrid ibn Shaddaad al-Qurashi who said, 'I saw the Messenger of Allah rubbing between his toes with his little finger.' He said, 'This hadeeth is sound; I had not heard of it at all until now.' Afterwards, I heard him being asked about the same thing, on which he ordered cleaning between the toes."<sup>14</sup>

Allah the Everlasting says:

*"Then let those beware who withstand the Messenger's order, lest some trial befall them or a grievous penalty be inflicted on them."* (An-Noor, 24:63)

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<sup>12</sup> Ibn 'Abdul Barr in *Jaami' Bayaan al-'Ilm* (2/32), Ibn Hazm, quoting from the former in *Usool al-Ahkaam* (6/149), & similarly Al-Fulaani (p. 72)

<sup>13</sup> This is well known among the later scholars to be a saying of Maalik. Ibn 'Abdul Haadi declared it saheeh in *Irshaad as- Saalik* (227/1); Ibn 'Abdul Barr in *Jaami' Bayaan al-'Ilm* (2/91) & Ibn Hazm in *Usool al-Ahkaam* (6/145, 179) had narrated it as a saying of Al-Hakam ibn 'Utaibah and Mujaahid; Taqi ad- Deen as-Subki gave it, delighted with its beauty, in *al-Fataawaa* (1/148) as a saying of Ibn 'Abbaas, and then said: "These words were originally those of Ibn 'Abbaas and Mujaahid, from whom Maalik (radi Allaahu 'anhu) took them, and he became famous for them." It seems that Imaam Ahmad then took this saying from them, as Abu Daawood has said in *Masaa'il of Imaam Ahmad* (p. 276): "I heard Ahmad say, 'Everyone is accepted and rejected in his opinions, with the exception of the Prophet (sallallaahu 'alaihi wa sallam)'."

<sup>14</sup> From the Introduction to *Al-Jarh wat-Ta'deel* of Ibn Abi Haatim, pp. 31-2.

### 3) Shaf'i (rahimahullaah)

As for *Imam* Shaf'i, the quotations from him are most numerous and beautiful <sup>15</sup>, and his followers were the best in sticking to them:

1. "The *sunnahs* of the Messenger of Allah reach, as well as escape from, every one of us. So whenever I voice my opinion, or formulate a principle, where something contrary to my view exists on the authority of the Messenger of Allah , then the correct view is what the Messenger of Allah has said, and it is my view."<sup>16</sup>
2. "The Muslims are unanimously agreed that if a *sunnah* of the Messenger of Allah is made clear to someone, it is not permitted (*halaal*) for him to leave it for the saying of anyone else."<sup>17</sup>
3. "If you find in my writings something different to the *Sunnah* of the Messenger of Allah , then speak on the basis of the *Sunnah* of the Messenger of Allah , and leave what I have said." In one narration: "... then follow it (the *Sunnah*), and do not look sideways at anyone else's saying."<sup>18</sup>
4. "When a hadeeth is found to be *saheeh*, then that is my madhhab."<sup>19</sup>

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<sup>15</sup> Ibn Hazm says in *Usool al-Ahkaam* (6/118):

"Indeed, all the fuqahaa' whose opinions are followed were opposed to taqleed, and they forbade their companions from following their opinion blindly. The sternest among them in this regard was Shaafi'i (*rahimahullah*), for he repeatedly emphasised, more than anyone else, following the authentic narrations and accepting whatever the proof dictated; he also made himself innocent of being followed totally, and announced this to those around him. May this benefit him in front of Allaah, and may his reward be of the highest, for he was the cause of great good."

<sup>16</sup> Related by Haakim with a continuous sanad up to Shaafi'i, as in *Taareekh Dimashq* of Ibn 'Asaakir (15/1/3), *I'laam al- Mooqi'een* (2/363, 364) & *Eeqaaz* (p. 100).

<sup>17</sup> Ibn al-Qayyim (2/361) & Fulaani (p. 68)

<sup>18</sup> Harawi in *Dhamm al-Kalaam* (3/47/1), Khateeb in *Al-Ihtijaaj bi ash-Shaafi'I* (8/2), Ibn 'Asaakir (15/9/10), Nawawi in *Al- Majmoo'* (1/63), Ibn al-Qayyim (2/361) & Fulaani (p. 100); the second narration is from *Hilyah al-Awliyaa'* of Abu Nu'aim.

<sup>19</sup> Nawawi in *Al-Majmoo'* (1/63), Sha'raani (1/57), giving its sources as Haakim and Baihaqi, & Fulaani (p. 107). Sha'raani said, "Ibn Hazm said, 'That is ... found to be saheeh by him or by any other Imaam'." His saying given next confirms this understanding. Nawawi says: "Our companions acted according to this in the matter of tathweeb (calling to prayer in addition

5. Once he said to Imam Ahmed ibn Hanbal, "You are more knowledgeable about *hadeeth* than I, so when a *hadeeth* is *saheeh*, inform me of it, whether it is from Kufah, Basrah or Syria, so that I may take the view of the *hadeeth*, as long as it is *saheeh*."20

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to the *adhaan*), the conditions on coming out of *ihraam* due to illness, and other issues well-known in the books of the *Madhhab*. Among those of our companions who are reported to have passed judgment on the basis of the *hadeeth* (i.e. rather than the saying of *Shaafi'i*) are Abu Ya'qoob al-Buweeti and Abu l-Qaasim ad-Daariki. Of our companions from the *muhadditheen*, Imaam Abu Bakr Al-Baihaqi and others employed this approach. Many of our earliest companions, if they faced an issue for which there was a *hadeeth*, and the *madhhab* of *Shaafi'i* was contrary to it, would act according to the *hadeeth* and give verdicts based on it, saying, 'The *madhhab* of *Shaafi'i* is whatever agrees with the *hadeeth*.' Shaikh Abu 'Amr (Ibn as-Salaah) says, 'Whoever among the *Shaafi'i*s found a *hadeeth* contradicting his *Madhhab*, he would consider whether he fulfilled the conditions of *ijtihaad* generally, or in that particular topic or issue, in which case he would be free to act on the *hadeeth*; if not, but nevertheless he found it hard to contradict the *hadeeth* after further analysis, he would not be able to find a convincing justification for opposing the *hadeeth*. Hence, it would be left for him to act according to the *hadeeth* if an independent *imaam* other than *Shaafi'i* had acted on it, and this would be justification for his leaving the *Madhhab* of his *Imaam* in that issue.' What he (Abu 'Amr) has said is correct and established. Allaah knows best."

There is another possibility which Ibn as-Salaah forgot to mention: what would one do if he did not find anyone else who acted according to the *hadeeth*? This has been answered by Taqi ad-Deen as-Subki in his article, *The Meaning of Shaafi'i's saying, "When a hadeeth is found to be saheeh, then that is my madhhab"* (p. 102, vol. 3): "For me, the best thing is to follow the *hadeeth*. A person should imagine!himself in front of the Prophet!(sallallaahu 'alaihi wa sallam), just having heard it from him: would there be leeway for him to delay acting on it? No, by Allaah ... and everyone bears a responsibility according to his understanding."

The rest of this discussion is given and analysed in *I'laam al-Muwaqqi'een* (2/302, 370) and in the book of al-Fulaane, (full title:) *Eeqaaz Himam ulu l- Absaar, lil-Iqtidaa' bi Sayyid al-Muhaajireen wal-Ansaar, wa Tahdheeruhum 'an al- Ibtidaa' ash- Shaa'i' fi l-Quraa wal-Amsaar, min Taqleed al-Madhaahib ma'a l- Hamiyyah wal-'Asabiyyah bain al-Fuqahaa' al-A'saar* (Awakening the Minds of those who have Perception, towards following the Leader of the Emigrants and Helpers, and Warning them against the Innovation Widespread among Contemporary Jurists in the Towns and Cities, of following *Madhhabs* with Zeal and Party-Spirit). The latter is a unique book in its field, which every desirer of truth should study with understanding and reflection.

20 Related by Ibn Abi Haatim in *Aadaab ash-Shaafi'i* (pp. 94-5), Abu Nu'aim in *Hulyah al-Awliyaa'* (9/106), al-Khateeb in *Al- Ihtijaaj bish-Shaafu'i* (8/1), and from him Ibn 'Asaakir (15/9/1), Ibn 'Abdul Barr in *al-Intiqaa'* (p. 75), Ibn al- Jawzi in *Manaaqib al-Imaam Ahmad* (p. 499) & Harawi (2/47/2) with three routes from 'Abdullaah ibn Ahmad ibn Hanbal from his father that *Shaafi'i* said to him: ...etc; thus, it is authentic on the authority of *Shaafi'i*. This is why



6. "In every issue where the people of narration find a report from the Messenger of Allah to be *saheeh* which is contrary to what I have said, then I take my saying back, whether during my life or after my death."<sup>21</sup>

7. "If you see me saying something, and contrary to it is authentically-reported from the Prophet, then know that my intelligence has departed."<sup>22</sup>

8. "For everything I say, if there is something authentic from the Prophet contrary to my saying, then the *hadeeth* of the Prophet comes first, so do not follow my opinion."<sup>23</sup>

9. "Every statement on the authority of the Prophet is also my view, even if you do not hear it from me."<sup>24</sup>

Allah the All Powerful says:

*And when they are called to Allah (i.e. His Words, the Qur'an) and His messenger (i.e. his Sunnah), to judge between them, lo! A party of them refuses (to come) and turns away. But if the right is with them, they come to him willingly with submission. Is there a disease in their hearts?*

*Or do they doubt or fear lest Allah and his Messenger should wrong them in judgement. Nay it is they themselves the Zâlimûn (polytheists, hypocrites, wrong-doers, etc.). (AnNoor 24:48-50)*

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*Ibn al- Qayyim attributed it definitely to him in I'laam (2/325), as did Fulaani in Eeqaaz (p. 152) and then said: "Baihaqi said, 'This is why he - i.e. Shaafi'I - used hadeeth so much, because he gathered knowledge from the people of Hijaaz, Syria, Yemen and 'Iraq, and so accepted all that he found to be authentic, without leaning towards or looking at what he had considered out of the Madhhab of the people of his land when the truth was clear to him elsewhere. Some of those before him would limit themselves to what they found in the Madhhab of the people of their land, without attempting to ascertain the authenticity of what opposed it. May Allaah forgive all of us'."*

<sup>21</sup> Abu Nu'aim (9/107), Harawi (47/1), Ibn al-Qayyim in I'laam al-Muwaqqi'een (2/363) & Fulaani (p. 104).

<sup>22</sup> Ibn Abi Haatim in al-Aadaab (p. 93), Abul Qaasim Samarqandi in al-Amaali, as in the selection from it by Abu Hafs al- Mu'addab (234/1), Abu Nu'aim (9/106) & Ibn 'Asaakir (15/10/1) with!a saheeh sanad.

<sup>23</sup> Ibn Abi Haatim, Abu Nu'aim & Ibn 'Ayaakir (15/9/2).

<sup>24</sup> Ibn Abi Haatim (pp. 93-4).

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#### 4) Ahmad ibn Hanbal (rahimahullaah)

*Imam* Ahmad was the foremost among the *Imams* in collecting the *Sunnah* and sticking to it, so much so that he even "disliked that a book consisting of deductions and opinions be written."<sup>25</sup>

Because of this he said:

1. "Do not follow my opinion; nor follow the opinion of Maalik, nor Shaf'i, nor Awzaa'i, nor Thawri, but take from where they took."<sup>26</sup>

In one narration: "Do not copy your Deen from anyone of these, but whatever comes from the Prophet and his Companions, take it; next are their successors, where a man has a choice."

Once he said: "Following (*ittibaa'*) means that a man follows what comes from the Prophet and his Companions; after the Successors, he has a choice."<sup>27</sup>

2. "The opinion of Awzaa'i, the opinion of Maalik, the opinion of Abu Haneefah: all of it is opinion, and it is all equal in my eyes. However, the proof is in the narrations (from the Prophet and his Companions)."<sup>28</sup>

3. "Whoever rejects a statement of the Messenger of Allah is on the brink of destruction."<sup>29</sup>

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<sup>25</sup> Ibn al-Jawzi in *al-Manaaqib* (p. 192).

<sup>26</sup> Fulaani (p. 113) & Ibn al-Qayyim in *I'laam* (2/302).

<sup>27</sup> Abu Daawood in *Masaa'il of Imaam Ahmad* (pp. 276-7).

<sup>28</sup> Ibn 'Abdul Barr in *Jaami' Bayaan al-'Ilm* (2/149).

<sup>29</sup> Ibn al-Jawzi (p. 182).

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I Dedicate this Book To My

Grand Mother

*Late Taja Begum*

(May ALLAAH(swt) Forgive her sins

& Grant her JANAT-UL-FIRDOUS)

(Aameen)

## The Prophet's (ﷺ) Manner of Performing Prayers,

*All praise be to Allah alone, and may His peace and blessings be upon His messenger and bondsman our Prophet Muhammad, his family and his companions.*

***Whosoever has been guided by Allah, none can misguide him, and whosoever is misguided, no one can guide him except Allah.*** The best words are those of the Book of Allah (Al Qura'n), and the best guidance is the guidance of Muhammed, may Allah's Peace and Blessings be upon him, his family, his righteous companions and all who follow them in righteousness till the day of Recompense. ***Every newly invented thing in religion (Al-Islaam) is a cursed innovation, and every cursed innovation is misguidance and all misguidance is in the Hellfire.***<sup>1</sup>

The Prophet of Allah (peace and blessings of Allaah be upon him) said: *'The first thing about which a slave (of Allah) shall be questioned on the Day of Judgement will be his Salaah. If his Salaah were found to be in order, he would be considered successful, and would achieve his objective. If there will be some defect or deficiency in it, he would be ruined and be a loser. If there are shortcomings in his Fard (obligatory worship), Allah, the Master of Honor and Glory, will say, "See if my servant has got some optional (nafl) prayers in his account that may make up for the shortcomings in his Fard"; all his deeds will then be examined in this way.'* (Tirmidhi and Saheeh Al-Jami' Vol. 1 of Sheikh Al Albany).

And I bear witness that there is no god worthy of being worshipped except Allah All Mighty, alone, without partner or associate. I further bear witness that Muhammad (Peace and Blessings be upon him) is his true worshipper and messenger, may Allah the exalted bestow His peace and blessings upon him.

The objective of this Important Topic is to explain how the Prophet Muhammad, peace and blessings of Allah be upon him, used to perform his prayers. I would like to present this explanation to every male and female Muslim so that they may strive to take up the Prophet's manner in performing their prayers as a model for them. It was narrated by *al-Bukhari* that Prophet Muhammad, peace and blessings of Allah be on him, had said, "Perform your prayers in the same manner you had seen me doing."

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<sup>1</sup> Muslim and Abi Dawood.

## 1- Meaning of Salah (Prayers)

**As-Salah:** In the Arabic language it means du'aa' (invocation).

**As-Salah:** Islamically it means to worship Allaah through certain known and prescribed sayings and actions starting with takbeer (saying Allaahu Akbar i.e. Allaah is the Greater), and ending with tasleem (saying: as-salaamu 'alaykum wa rahmatul-lahi wa barakaatuh i.e. may Allaah's Peace, Mercy, and Blessings be upon you).

## 2- The Merits of As-Salah

1. **Prevents from al-Fahshaa'** (great sins of every kind, unlawful sexual intercourse, etc.) **and al-Munkar** (disbelief, polytheism, and every kind of evil wicked deed, etc.). (See Quran C: 29, V: 45).
2. **The best of deeds after the Testimony of Faith** (laa ilaaha illal-laah, Muhammad rasoulul-laah). (See hadeeth of 'Abdullaah ibn Mas'oud (radiyallaahu 'anhu) in Bukhari (v. 9, p. 625) & Muslim)
3. **Washes out sins.** (See hadeeth of Jaabir (radiyallaahu 'anhu) in Muslim (v. 1, p. 1410)
4. **Expiates sins.** (See hadeeth of Abu Hurairah (radiyallaahu 'anhu) in Muslim (v. 1, p. 450)
5. **A light for its adherent in this Life and in the Hereafter.** (See hadeeth of Ibn 'Umar (radiyallaahu 'anhuma) in Musnad Ahmad (v. 2, p. 169) with good chain of narraton)
6. **Raises in rank and removes sins.** (See hadeeth of Thawbaan (radiyallaahu 'anhu) in Muslim (v. 1, p. 989)
7. **One of the greatest causes to enter Paradise with the company of the Prophet** (sallallaahu 'alayhi wa sallam\*). (See hadeeth of Rabee'ah Al-Aslami (radiyallaahu 'anhu) in Muslim (v. 1, p. 990)
8. **Between each performance of salaah and the next performance, sins are pardoned.** (See hadeeth 'Uthmaan (radiyallaahu 'anhu) in Muslim (v. 1, p. 438)
9. **The angels will ask Allaah for Blessings and Forgiveness upon the adherent in his place of prayers.** (See hadeeth of Abu Hurairah (radiyallaahu 'anhu) in Bukhari (v. 3, p. 330) and in Muslim)
10. **Waiting for the next prayer after performing a prayer is ribaat (keeping oneself adhering and firm on acts of obedience).** (See hadeeth of Abu Hurairah (radiyallaahu 'anhu) in Muslim no. 251)
11. **The one who goes to the Mosque to perform the prayer is in prayer until he returns.** (See hadeeth of Abu Hurairah (radiyallaahu 'anhu) in Saheeh ibn Khuzaimah; authenticated by Al-Albani)

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\* I.e. peace and blessings of Allah be upon him.

### 3- The Five Obligatory (Obl.) Prayers

+

Regular (Reg.)

+

Optional Prayers (Opt.)

Allah, the Most High, Says:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿٤٣﴾

"Verily, *Salah* (Prayers) is enjoined on the believers- to be performed-at fixed times."

[Qur'an 4:103]

**The Prayers are**

Prayer	Time	Reg* or Opt** (before the Obligatory) Units	Obligatory Units	Reg* or Opt** (following the Obligatory) Units
<b>Fajr (early morning); 2 Obligatory units</b>	<b>Dawn - sunrise</b>	<b>2*</b>	<b>2</b>	<b>-</b>
<b>Thuhr (noonday); 4 obligatory units.</b>	<b>zawaal (sun passing its zenith) – time of next prayer (‘Asr)</b>	<b>2* &amp; 2*</b>	<b>4</b>	<b>2 (2**)</b>
<b>‘Asr (late afternoon), 4 obligatory units.</b>	<b>time when shadow of a vertical stick equals its length - sunset</b>	<b>4**</b>	<b>4</b>	<b>-</b>
<b>Maghrib (sunset); 3 obligatory units.</b>	<b>sunset – disappearance of red twilight (glow) in the sky.</b>	<b>2**</b>	<b>3</b>	<b>2*</b>
<b>Ishaa' (night); 4 obligatory units</b>	<b>disappearance of the red glow – midnight</b>	<b>2*</b>	<b>4</b>	<b>2*, 2*, 1*</b>

Every Muslim, whether be male or female, is recommended to pray 12 *ra'kat* of supererogatory prayers every day: four of these *ra'kat* (units of prayers) are before noon prayer, two after it, two after *Maghrib* prayer, two after *Isha'* prayer and two before the morning prayer. These supererogatory prayers are called *rawatib* which means, "Certain supererogatory exercises of optional prayers." The Prophet, *peace and blessings of Allah be on him*, preserved the performance of these optional prayers wherever he settled.

During his travels, he used to practice the two optional *ra'kat* before the morning prayer and also the *witr* prayer (after the *Isha'* prayer). There is no objection to perform these optional prayers in the mosque, but it is better to perform it at home, because the Prophet, *peace and blessings of Allah be on him*, said, "The best of the prayers are those which are fulfilled at one's own home, with exception to obligatory prayers which should be performed in congregation at the mosque." Observance of fulfilling these optional prayers is a means for gaining admission to paradise.

The Prophet, *may peace and blessings of Allah be on him*, said, "Whoever prays optionally twelve *ra'kat* every one day and night, Allah will reward him by an established dwelling in the paradise." It is also advisable to the Muslim to pray four optional *ra'kat* before '*Asr* prayer, two before *Maghrib* prayer, and two before *Isha'* prayer, because this manner was reported to be one of the traditions of the Prophet.

Allah, *the Almighty*, says:

***"You have indeed in the Messenger of Allah an excellent example."***

[Al-Qur'an 33:21]



## *Two Units of Voluntary Prayer Before Maghrib*

### **Question**

Is it Sunnah to pray two units of voluntary prayer after the adhân for Maghrib? What is the evidence for this?

### **Answered by**

Sheikh Ahmad al-Khalîl, professor at al-Imâm University, Qasîm Branch

There are voluntary prayers (Sunnah) associated with our obligatory prayers which are highly recommended. These are as follows:

- Two units before the Fajr prayer
- Four units offered as two sets of two before the Zuhr prayer
- Two units after the Zuhr prayer
- Two units after the Magrib prayer
- Two units after the `Ishâ' prayer

There are other Sunnah prayers which do not have the same degree of importance, such as four units offered as two sets of two before the `Asr prayer and two units before the Maghrib prayer.

The Prophet (peace be upon him) said: “Between every two prayer calls (i.e. the adhân and iqâmah) there is a prayer...for him who wishes to do so.” [*Sahîh al-Bukhârî*]

## *All Sunnah Prayers prayed as Sets of 2 Unit*

### **Question**

Should four units of Sunnah prayers be prayed as a single prayer of four units or as two prayers of two units each?

### **Answered by**

the Fatwa Department Research Committee - chaired by Sheikh `Abd al-Wahhâb al-Turayrî

Most scholars are of the opinion that it is best to pray all Sunnah prayers in sets of two units. They rely on the following hadîth:

The Prophet (peace be upon him) said: “The night prayer is to be prayed two units at a time.” [*Sahîh al-Bukhârî* and *Sahîh Muslim*]

In another authentic narration of the same hadîth, it reads: “The day and night prayers are to be prayed two units at a time” [*Musnad Ahmad*]

Those who say that the four unit Sunnah prayers should be prayed as one prayer argue that this is the apparent meaning of the hadîth wherein it is related that the Prophet (peace be upon him) “...never abandoned four units before Zuhr.” [*Sahîhal-Bukhârî*]

We consider the stronger position to be that these Sunnah prayers should be prayed as two units of two, because of the hadîth in *Musnad Ahmad* mentioned above which explicitly states that the prayers should be prayed as units of two; whereas the hadîth about praying four units before Zuhr does not explicitly state how those four units should be performed.

However, both opinions are acceptable and can be argued. Therefore, Sheikh Salman al-Oadah asserts: “It is preferred to pray two units at a time, but it is permissible to pray more than that.” [source: *al-Amâlî Sharh al-`Umdah*]

### *Sunnah Prayers for Travelers*

#### **Question**

What is the ruling on praying Sunnah prayers when traveling. I heard that the Prophet (peace be upon him) said: “If I were to pray voluntary prayers, I might as well have completed my obligatory prayer.”

#### **Answered by**

the Fatwa Department Research Committee - chaired by Sheikh `Abd al-Wahhâb al-Turayî

This statement is not related to us from the Prophet (peace be upon him). It is the statement of `Abd Allah bin `Umar.

Hafs b. `Asim b. `Abd Allah b. `Umar said: “I accompanied Ibn `Umar on the way to Mecca. He led us in prayer and prayed two units. When he saw some people standing up for prayer after that, he asked: “What they are doing?”

I said: "They are praying voluntary prayers."

He said: "If I were to pray voluntary prayers, I might as well have completed my obligatory prayer. O my nephew, I have accompanied the Prophet (peace be upon him) in traveling and he never prayed more than two units until he died and I have accompanied Abu Bakr...." [*Sahîh al-Bukhârî* (1102) and *Sahîh Muslim* (689)]

Sheikh Muhammad b. Sâlih al-`Uthaymîn gives the following ruling on the matter:

It is preferred to leave off praying Sunnah prayers while traveling with the exception of the Sunnah prayer for Fajr and the Witr prayer.

It is known from the Sunnah that the Prophet (peace be upon him) used to abandon the Zuhr, Mughrib and `Ishâ' Sunnah prayers while traveling. However, if someone likes to pray these prayers, it is permissible. All other prayers are permissible for the traveler, such as night prayer and the Duhâ prayer.

\*One Unit of Prayer (Rak'ah) constitutes certain actions: standing, bowing, prostrating, sitting, and prostrating.

\* If one misses an obligatory prayer due to sleep or forgetfulness, then the person must perform it as soon as he/she wakes up or when he/she remembers it.

## What Is To Be Done Before Performing Salah

1. Ritual Purity (wudu' or ghusl depending on the state of impurity).

\* To perform completely the ablution, adopting the method commanded by Allah in the *Qur'an*:

***"O you who believe, when you prepare for prayer, wash your faces and your hands (and arms) to the elbows, rub your heads (with water) and (wash) your feet to the ankles."***

The Prophet, *peace and blessings of Allah be on him*, said, "Prayer without ablution is invalid."

2. Clean place.

3. Men to perform obligatory salah at the mosque (except for a legal excuse; illness, etc.); rest of prayers at home.

4. Women to perform salah in the innermost places at home (they are allowed to pray at the mosques, but not mandatory).
5. Wearing loose clothes that does not shape the private parts for men (and extend down until above the ankle), while women cover their entire bodies except face and hands.

### General Guidelines:

1. Learn direction of Qiblah & times of prayer in your location (contact closest Sunni Mosque)
2. Learn the movements and shorter sentences. Practice what is to be said in prayers.
3. Work to learn the Recitation of the Opening Chapter in the Qur'an (the Faatiha).

### Performance of Salah

#### **1 – Facing the direction of the Ka’bah**

1- When you stand up to pray, face the direction of the Ka’bah wherever you are, in both fard (obligatory) and naafil (supererogatory) prayers. This is one of the pillars of prayer, without which prayer is not valid.

2- The obligation of facing the direction of prayer does not apply to one who is engaged in warfare, when he prays the fear prayer (salaat al-khawf) or is engaged in heavy fighting. It also does not apply to those who are unable to do it, such as one who is sick, or one who is traveling on a ship, in a car or on a plane, if they fear that the time of the prayer will elapse (before they reach a place where they can find the correct direction). And it does not apply to one who is praying a naafil prayer or witr prayer whilst riding on a riding-animal etc., but it is mustahabb for him to face the qiblah if he is able to do so when pronouncing the takbeer of ihraam (at the beginning of the prayer), then he may face whatever direction he is facing.

3- Everyone who can see the Ka’bah must face it; those who cannot see it must face its direction.

#### **Ruling on not facing the Ka’bah in prayer by mistake:**

4- If a person prays not facing the qiblah, because of clouds [preventing him from working out the direction from the position of the sun] or some other reason, after

he did his best to work out the right direction, his prayer is valid and he does not have to repeat it.

5- If someone whom he trusts comes – whilst he is praying – and tells him of the right direction, then he must hasten to turn that way, and his prayer is valid.

## **2 – Qiyaam (standing in prayer)**

6- It is obligatory to pray standing. This is a pillar (essential part of prayer), except for the one who is praying the fear prayer or at times of intense fighting, when it is permitted to pray whilst riding; for the one who is sick and unable to stand, who should pray sitting if he is able, otherwise lying on his side; and the one who is praying a naafil prayer, who may pray whilst riding or sitting if he wishes, and he indicates the rukoo' and sujood with his head. The one who is sick may also do this, and he should make his sujood lower than his rukoo'.

7- It is not permissible for one who is praying sitting down to put something raised up on the ground in order to prostrate on it. Rather he should make his sujood lower than his rukoo' – as we have mentioned – if he is unable to touch the ground directly with his forehead.

### **Prayer on board a ship or airplane**

8- It is permissible to pray fard prayers on board a ship or airplane.

9- It is permissible to pray them sitting down if one fears that one may fall.

10- It is permissible to lean on a pillar or stick when standing, if one is old or weak in body.

### **Combining standing and sitting in prayer**

11- It is permissible to pray qiyaam al-layl standing or sitting with no excuse, or to do both. So a person may pray and reciting sitting down, and just before doing rukoo' he may stand up and recite the rest of the aayahs standing up, then do rukoo' and sujood, then he can do likewise in the second rak'ah.

12- If he prays sitting down, he should pray sitting cross-legged or in whatever position he finds comfortable.

### **Praying wearing shoes**

13- It is permissible to pray barefoot, or to pray wearing shoes.

14- It is better to pray sometimes barefoot and sometimes wearing shoes, according to what is easy; one should not make it difficult to put shoes on or to take them off in order to pray. If a person is barefoot, he should pray barefoot and if he is wearing shoes then he should pray wearing shoes, except when there is a reason not to do so.

15- If he takes them off, then he should not place them to his right; rather he should place them to his left, if there is no one on his left, otherwise he should put them between his feet. There is a subtle hint that he should not place them in front of himself. This is the etiquette which most worshippers ignore, so you see them praying facing their shoes! This is what was narrated in the saheeh reports from the Prophet (peace and blessings of Allaah be upon him).

### **Praying on the minbar**

16- It is permissible for the imaam to pray on an elevated place such as the minbar, in order to teach the people. So he should stand up on it to pray, then say takbeer, recite Qur'aan and do rukoo' whilst he is on that place, then he should come down backwards so that he can prostrate on the ground at the base of the minbar, then he may go back to it and do the same in the second rak'ah as he did in the first.

### **It is obligatory to pray facing a sutrah and be close to it**

17- It is obligatory to pray facing a sutrah (screen or cover), there is no difference whether that is in the mosque or elsewhere, whether the mosque is big or small, because of the general meaning of the hadeeth of the Prophet (peace and blessings of Allaah be upon him), "Do not pray except facing a sutrah, and do not let anyone pass in front of you, and if he insists then fight him, for he has a companion (qareen) with him" – meaning the Shaytaan.

18- It is obligatory to be close to the sutrah, because this is what the Prophet (peace and blessings of Allaah be upon him) commanded.

19- Between the place where the Prophet (peace and blessings of Allaah be upon him) prostrated and the wall there would be a space nearly big enough for a sheep to pass through. Whoever does that is close enough [to the sutrah] as is required. I say: from this we know that what people do in all the mosques that I have seen in Syria and elsewhere, by praying in the middle of the mosque far away from the wall or pillars is but negligence towards the command and action of the Prophet (peace and blessings of Allaah be upon him).

### **How high should the sutrah be?**

20- The sutrah should be approximately a handspan or two above the ground, because the Prophet (peace and blessings of Allaah be upon him) said: “When one of you places in front of him something such as the stick on the end of a saddle, he should pray and not worry about anyone who passes in front of that.” This hadeeth indicates that a line on the ground is not sufficient, and the hadeeth narrated concerning that is da’eef (weak).

21- He should face the sutrah directly, because this is apparent meaning of the command to pray towards the sutrah. Stepping slightly to the right or left so that one is not facing it directly, is not correct.

22- It is permissible to pray facing a stick planted in the ground and the like, or a tree, or a pillar, or one’s wife lying down in bed underneath her blanket, or an animal, even if it is a camel.

### **Prohibition of praying towards graves**

23- It is not permitted to pray facing graves at all, whether they are the grave of Prophets or of others.

### **Prohibition of walking in front of one who is praying even in al-Masjid al-Haraam**

24- It is not permitted to walk in front of one who is praying if there is a sutrah in front of him [i.e., it is not permissible to come between him and his sutrah]. There is no difference in this regard between al-Masjid al-Haraam and other mosques, all of them are the same in that this [walking in front of one who is praying] is not permitted, because of the general meaning of the words of the Prophet (peace and blessings of Allaah be upon him): “If the person who passes in front of one who is praying knew how great a burden of sin resulted from that, standing for forty [years] would be better for him than passing in front of one who is praying.” This refers to passing between him and the place of his prostration. The hadeeth which speaks of the Prophet (peace and blessings of Allaah be upon him) praying in Haashiyat al-Mataaf without a sutrah and with people passing in front of him is not saheeh, even though it does not say that they were passing between him and his place of prostration. It is obligatory for the one who is prostrating to prevent the one who wants to pass in front of him, even in Masjid al-Haraam.

25- It is not permissible for the one who is praying towards a sutrah to let anyone pass in front of him, because of the hadeeth quoted above, “Do not let anyone pass in front of you...” And because the Prophet (peace and blessings of Allaah be upon him) said: “When one of you is praying towards something which is a sutrah between him and the people, and someone wants to pass in front of him, then he should push him in the upper chest and repel him as much as he can.” According to another report: “... he should stop him twice, but if he insists then he should fight him, for he is a devil.”

### **Stepping forward to prevent someone passing in front of him**

26- It is permissible for a person to take one or two steps to the front, in order to prevent one who is not responsible from passing in front of him, such as an animal or a small child, and to make them pass behind him.

### **What breaks prayer**

27- The sutrah is so important to prayer that it prevents a person’s prayer from being invalidated, if someone passes in front of him. This is in contrast to the one who does not use a sutrah, whose prayer is broken if an adult woman, a donkey or a black dog passes in front of him.

### **3 – Niyyah (intention)**

28- The worshipper must have the intention of praying the prayer for which he is standing. He must have the intention in his heart of performing a specific prayer, such as the fard (obligatory prayer) of Zuhr or of ‘Asr, or the Sunnah of those prayers. This is a condition or pillar (essential part) of the prayer, but uttering the intention verbally is a bid’ah which goes against the Sunnah, which was not suggested by any of the imams who are followed.

### **4 – Takbeer**

29- Once you say takbeer, certain things are prohibited and this prohibition ends when you say tasleem.

30- He should not raise his voice when saying takbeer in all the prayers, unless he is acting as an imaam.

31- It is permissible for the muezzin to convey the takbeer of the imaam to the people, if there is a need to do so, such as if the imaam is sick and his voice is weak, or because there are many worshippers praying behind him.



## The command of the Prophet (ﷺ)

***“Pray as you have seen me praying”***

The following *Hadeeth* is mentioned by every scholar of *Ahlu-sSunnah* while talking about *AsSalaah*

*Pray as you have seen me praying*  
(Bukhari)

This is one of the *ahadeeth* used as a basis of the understanding that all the aspects of *‘ibaadah* (worship) generally and the *Slaah* in particular have to be performed the way that the Messenger of Allah taught or practiced. Hence it is incumbent upon the worshipper to perform *AsSalaah*, no way other than the way of Prophet Muhammed (ﷺ). The same was the understanding and the way of the four famous *Imams* (from whatever *hadeeth* they got hold of 1), and the way of observing *Salaah* can be found in the *Sunnah* of Prophet Muhammed (ﷺ) through the innumerable *Saheeh ahadeeth* preserved from hundreds of years, in the books of *ahadeeth* 2 by Allah the All Powerful.

Allah the Sublime says:

***Verily, it is We who have sent down the Dhikr and surely, we will guard it from corruption***

(Surah Al Hjr, 14:9)

Scholars have explained that Allah the Most Gracious uses the word *Dhikr* which means not only the Qur’an but also the *Sunnah* of Prophet Muhammed (ﷺ) that is preserved in the various books of *ahadeeth*, which is very evident.

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1 They taught their students to discard their teachings, with regards to the *deen* brought to us through beloved Messenger of Allah (pbuh), if it contradicted with any of the *ahadeeth* of Allah’s Messenger (pbuh)

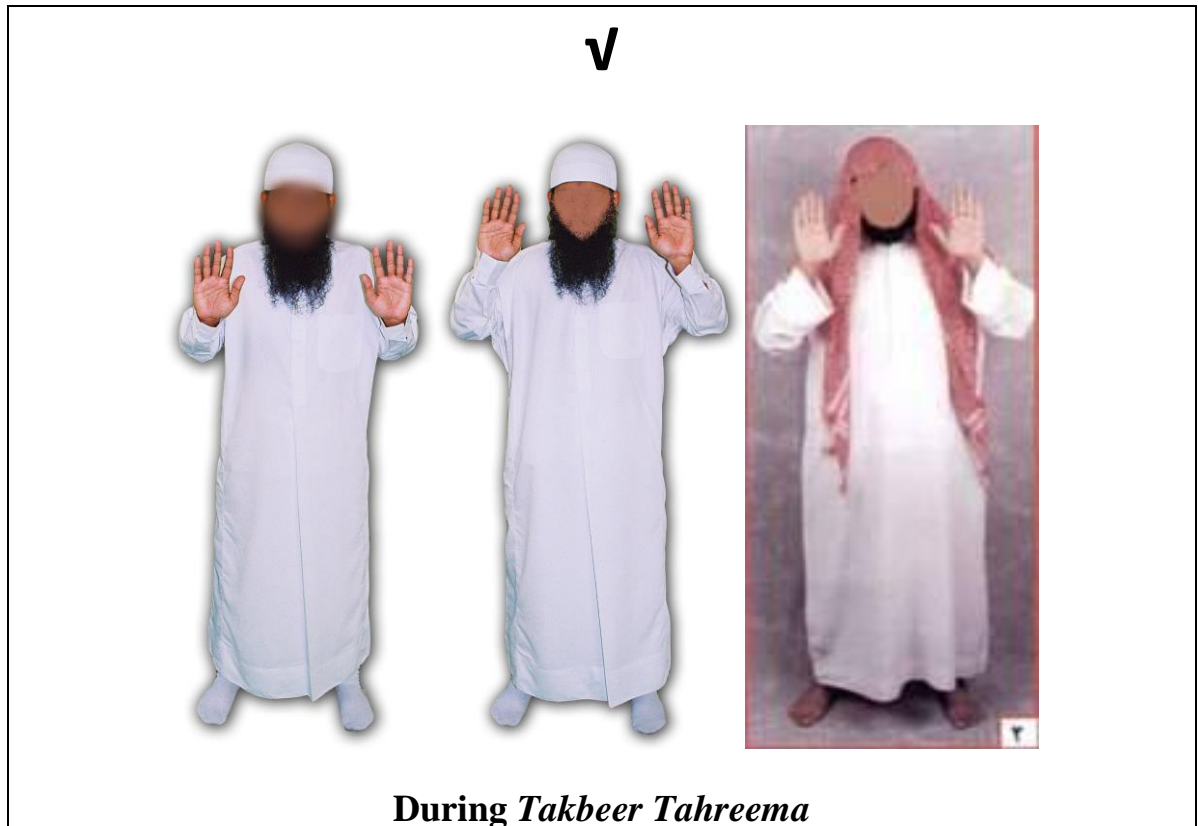
2 *Saheeh* Al Bukhari, *Saheeh* al Muslim, The four *Sunans* and other *Saheeh ahadeeth*.

The Prophet Muhammed (ﷺ) used to say, *'The key to Salaah is purification, it is entered by the Takbeer (saying AllahuAkbar) and exited by the Tasleem (saying Assalamu'alykum...).'*' (AbiDawood, Tirmidhi and Hakim)

He (ﷺ) would also say: *"Those who pray behind the **Imam** should **not** compete with him in the **prayer actions** "The Imam is to be followed, if he says **Allahu Akbar** then say the same after him. If he bows in **ruku'** bow after him. If he says '**Samiallahu liman hamidah**', then say, '**Rabbana wa lak al-hamd**'; and if he **prostrates**, then prostrate after him."* [Bukhari, Volume 1, p 37]

## The Takbeer

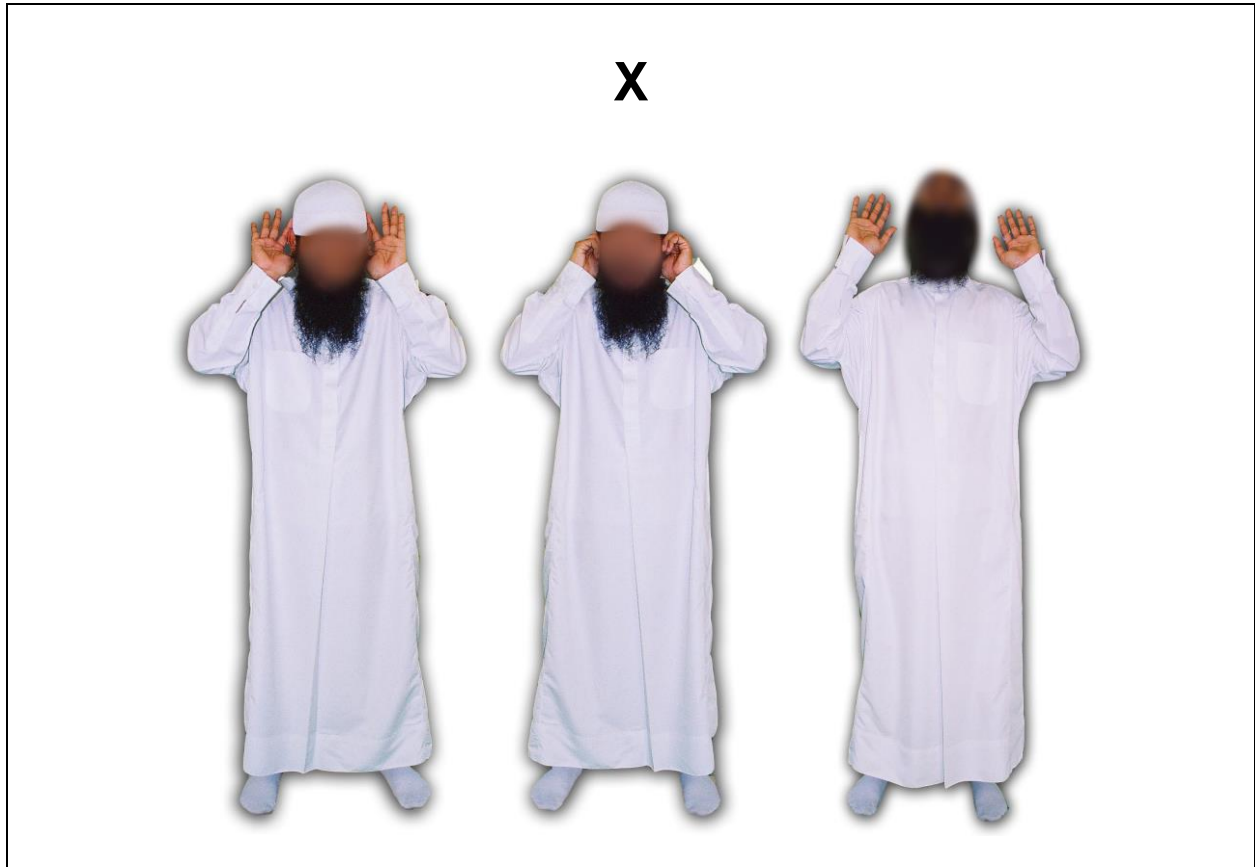
“ALLAHU AKBAR”  
*Allah is the Greatest*  
(At-Tabaraani)



Standing Facing Qiblah and Making Takbeer with raised voice

He (ﷺ) would raise his hands sometimes with the *Takbeer*<sup>3</sup>, sometimes after the *Takbeer*<sup>4</sup>, and sometimes before it.<sup>5</sup>

‘He (ﷺ) would raise the hands with fingers apart (not spaced out nor together)’<sup>6</sup>, and ‘he would put them level with his shoulders’, although occasionally’<sup>7</sup>, ‘he would raise them until they were level with his ears’<sup>8</sup> (not touching the ears), palms facing the *Qiblah*<sup>9</sup>. Touching of the ears while raising the hands is agreed to be a *bid’ah*, since we have no proof of Prophet , or the righteous *Salaf* doing so.



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3 Bukhari & Nasaa'i.

4 Ibid.

5 Bukhari and AbiDawood

6 AbiDawood, Ibn Khuzaimah.

7 Bukhari and Nasaa'i

8 Bukhari and AbiDawood.

9 Umdat-ul-Ehkaam

## Placing of the Arms

The Prophet Muhammed (ﷺ) used to place his right arm over the left in *Salaah*, and also used to say, *'We, the company of the Prophets, have been commanded (by Allah) to hasten the breaking of the fast, to delay the meal before the fast, and to place our right arms on our left arms during Salaah'*. (Ibn Hibbaan)

In the *qiyam* (standing) the Prophet (ﷺ) used to place his arms on his chest<sup>10</sup>



**The *qiyam* (The standing in AsSalaah)**

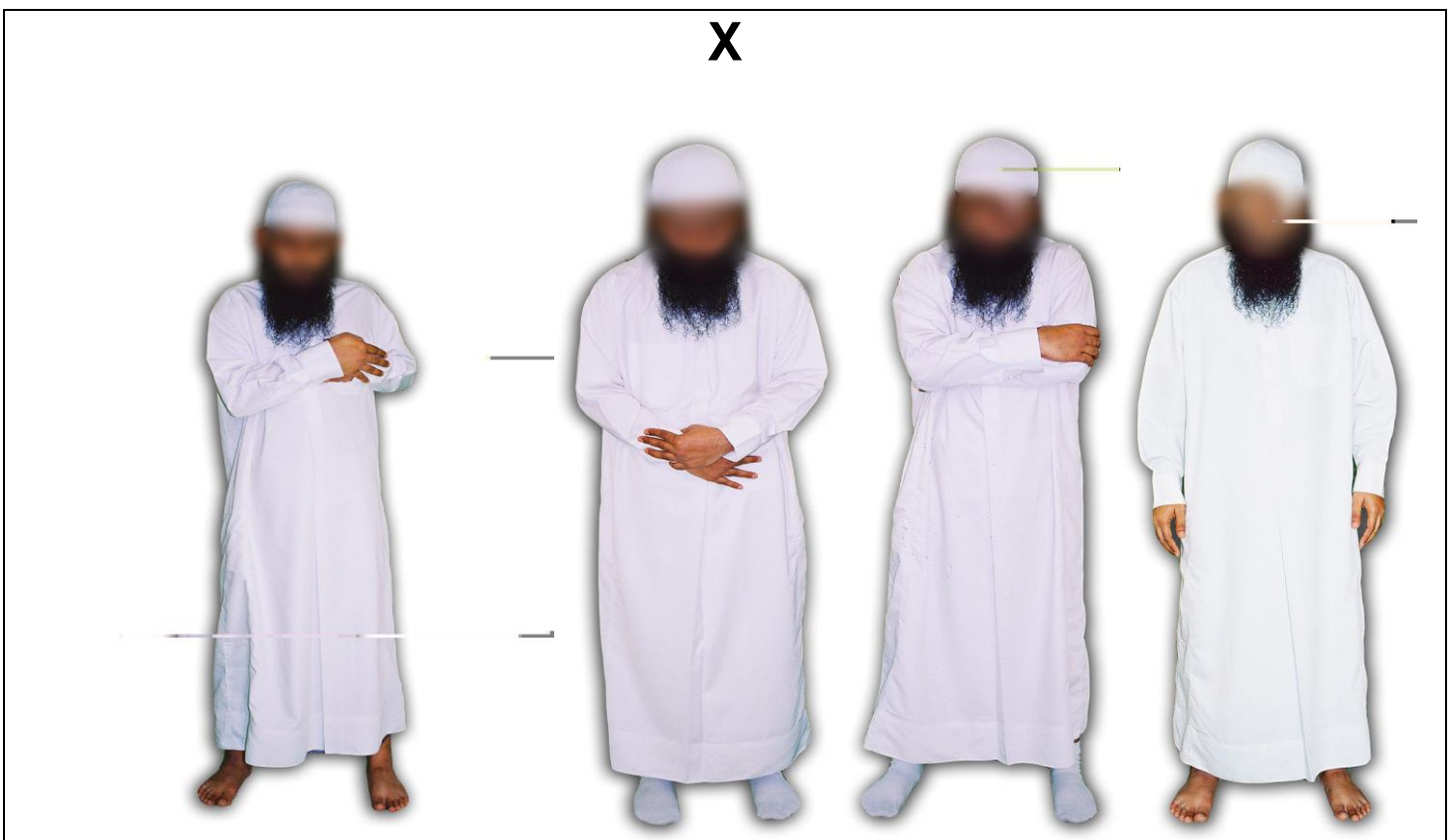
Hands on the Chest; Right Hand over the Left, Looking at the place of prostration without lowering your head.

<sup>10</sup> AbiDawood, Ibn Khuzaimah, Ahmad and AbuShaikh. "hands should be placed on the chest" is found in the **Hanafi book Aiyunul Hidayah**. page 350. It's meaning is also found in *Imam Malik's Muattah* and *Saheeh Al Bukhari*. Also in Sheikh Nasiruddeen Al Albany's *Ahkaam al-janaiz*.

Sheikh Nasiruddeen Al Albany (may Allah have mercy on him) explains that ‘placing the hands on the chest (while in *qiyam*) is the only practice of the Prophet,

(ﷺ) and all that is contrary to it is either *da’eef* (weak) or baseless.’<sup>11</sup> All the scholars of *Sunnah* are also in agreement with this. Sheikh Abdul Aziz bin Baaz (may Allah have mercy on him) has also mentioned this in his book.<sup>12</sup>

He (ﷺ) would place the right arm on the back of his left palm, wrist and forearm’<sup>13</sup>, and ‘he (ﷺ) commanded his companions to do likewise’<sup>14</sup> and (sometimes) ‘he (ﷺ) would grasp his left arm with his right.’<sup>15</sup> Hence a worshipper should do this, while in *qiyam* (standing).



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11 The Prophet’s Prayer Described .

12 *Kayfiyat Salat-un-Nabi*- Prophet Muhammed’s manner of performing Prayers .

13 AbiDawood, Nasaa’i, Ibn Khuzaimah.

14 Maalik, Bukhari, Abu ‘Awaanah.

15 Nasaa’i and Daaraqutni



✓



**The Etiquette of standing behind the *Imam* – feet to feet and shoulder to shoulder**

X



## Looking at the place of prostration in Humility

The Prophet (ﷺ) used to incline his head during *Salaah*, in humility and fix his sight towards the ground<sup>16</sup> (at the place of prostration), till he came out of it (the *Salaah*).<sup>17</sup>

The Prophet (ﷺ) forbade looking up toward the sky, while in *Salaah* saying: *'People must refrain from looking up toward the sky in Salaah, or their sight will not return to them, (and in one narration)...or their sight will be plucked away'*. (Bukhari and AbiDawood)

He (ﷺ) also said: *'Allah does not cease to turn to a slave in his Salaah as long as he is not looking around; when he turns his face away, Allah too turns away from him.* (AbiDawood)

He (ﷺ) would also dislike wearing clothes with any marks or designs, which would be disturbing to him or others, during prayer. (Bukhari, Muslim and Malik)

He (ﷺ) also forbade pecking like a hen (in sujood), squatting like a dog, and looking around like a fox in the *Salaah*. (Ahmad and Abu Ya'laa)

## Supplications before *Al-Fatihah*

The Prophet (ﷺ) would commence his recitation with many kinds of *du'as* (supplications) in which he (ﷺ) would praise Allah the Exalted and glorify and extol Him. And he also ordered the Muslims to do likewise. (Bukhari, Muslim, Ibn Abi Shaibah)

One can say any one of the following supplications after the first *Takbeer* (*Tahreema*): -

"سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ تَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ"

- 1- Sub'hanaka-Allahumma wa bi'Hamdika wa tabaarak-asmuka wat'ala jadduka wa laailaha-ghairuk

*You are Glo3rified O Allah, and praised; your Name is Blessed; your majesty is exalted, and none has the right to be worshipped but You. (Muslim)*

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<sup>16</sup> Baihaqi and Haakim.

<sup>17</sup> Ibid.

2- AllahuAkbar kabeera wal’Hamdulillahi katheera wa Sub’haanAllahi  
bukratan wa Aseela

*Allah is the Greatest, very Great, praise be to Allah, again and again. Glorified is Allah morning and evening.*

3- One of the companions commenced with the *dhikr* below, upon which the Messenger of Allah (ﷺ) said: ‘*Wonderful for it (the supplication) is that the doors of heavens were opened for it.*’ (Muslim and AbiDawood)

Alhamdulillahi Hamdan katheeran Tayyiban, Mubarakan feeh  
*Praise be to Allah many pure, blessed praises.*

Another Sahabi commenced with this to which the Messenger (ﷺ) said:  
*‘I saw twelve angels competing as to which of them would take it up ‘.*  
(Muslim, Abu ‘Awaanah)

4- He (ﷺ) would say *Takbeer* (AllahuAkbar), *Tahmeed* (Alhamdulillah), *Tasbeeh* (SubhanAllah), *Tahleel* (Laailaha-illAllah), and *Istighfar* (Astaghfirullah) ten times each and then say ten times

Allahumma-ghfirlee wahdinee warzuqnee (wa’aafinee)

*O Allah! Forgive me and guide me and give me sustenance and (overlook my sins).*

And ten times:

Allahumma innee a’oodhubika min-addeeqi yawm al’Hisaab

*O Allah! I seek refuge with You from the distress of the Day of Account.*  
(Ahmad, Ibn Abi Shaibah, AbiDawood and Tabaraani).

### **Recitation and its Etiquette**

The Messenger of Allah (ﷺ) would start his recitation by seeking refuge with Allah.

A’oodhu billahi min asShaytan-irRajeem **min hamzihi wa nafkhihi wa nafthihi**

*I seek refuge with Allah from Shaytan the Evil One, the Rejected, from his madness his arrogance and his poetry (or song).*



Some times he (ﷺ) would say

A'oodhu billahi-Ssamee'l 'Aleem min asShaytan-irRajeem min hamzihi wa  
nafkhihi wa nafthihi

*I seek refuge with Allah, the All Hearing, the All Knowing, from Shaytan the Evil  
One, the Rejected, from his madness his arrogance and his poetry.*

Then he (ﷺ) would recite the *Tasmiyah* or *Basmalah* (i.e. *Bismillah Rrahmaani  
Rraheem*) quietly<sup>18</sup> and the rest of *Surah Al-Fatihah* <sup>19</sup>(loudly or quietly, according  
to the particular prayer), dividing his recitation by reciting one verse at a time, in a  
rhythmic tone, **pausing after each verse.**

أَعُوذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيمِ \*\*\* بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ \* الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ \* الرَّحْمٰنِ الرَّحِيمِ \*  
مَالِكِ يَوْمِ الدِّينِ \* إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ \* اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ \*  
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Bismillahi-Rra'hmaani-Rra'heem

*In the Name of Allah the Most Gracious, the Most Merciful*

Al'Hamdu lillahi Rabbil 'Aalameen

*All praises and thanks be to Allah, the Lord of the 'Aalameen (all that exists)*

ARra'hmaani-Rra'heem

*The Most Gracious, the Most Merciful*

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<sup>18</sup> Muslim

<sup>19</sup> *Surah Al-Fatihah* consists of seven *ayahs*, including the *Basmalah*. Hence whenever one  
recites *Surah Al-Fatihah* he should not forget to start with the *Basmalah*.

**Maaliki (OR Maliki) Yawmi-Ddeen**

***The Only Owner (or the Only Judge) of the Day of Recompense***

Iyyaa kana' budu wa iyyaaka-nasta'een

***You (Alone) we worship, and You (Alone) we ask for Help***

Ihdina-Ssiraatal Mustaqeem

***Guide us to the straight Way***

Siraatal-ladheena an'amta 'alayhim, ghayril maghdoobi 'alayhim  
waladdaaaaaalleen

***The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your anger, nor of those who went astray.***

\* It is permissible to read it as ***Maaliki Yawm id-Deen or Maliki Yawm id-Deen.***

It is forbidden to talk (to others) in *AsSalaah*, and if someone greets you with a salutation (knowingly or unknowingly), it is permissible to raise your right hand to return the salutation. (Bukhari)

The Prophet (ﷺ) would recite loudly in the *Maghrib*, *'Isha* and *Fajr* prayers, and quietly in the *Dhuhr* and *'Asr* prayers. (Bukhari, Muslim and AbiDawood)

\* Qur'aan should be recited aloud in Fajr and Jumu'ah prayers, Eid prayers, prayers for rain (istisqaa'), prayers at the time of an eclipse (kusoof) and in the first two rak'ahs of Maghrib and 'Isha'.

He should recite silently in the first two rak'ahs of Zuhr and 'Asr, in the third rak'ah of Maghrib and in the last two rak'ahs of 'Ishaa'.

\* It is permissible for the imaam occasionally to make an aayah audible in the prayers where recitation is to be done silently.

**Tarteel** – reciting at a measured pace

\* The Sunnah is to recite the Qur’aan at a measured pace, not quickly or hastily. It should be read in a manner that clearly distinguishes each letter, beautifying the Qur’aan with one’s voice. He should observe the well known rulings of the scholars of Tajweed and he should not recite it in the innovated manner of singers or according to the rules of music.

### **Obligation of reciting Surah *Al-Fatihah* in all the Prayers**

The obligation of reciting *Surah Al-Fatihah* in loud and quiet prayers is evident from the *ahadeeth* given below.<sup>20</sup>

The Prophet (ﷺ) would consistently emphasise the importance of this *Surah* saying:

*‘There is no prayer for the one who did not recite (in it) the opening chapter (Al-Fatihah).’<sup>21</sup>*

*‘That prayer is not sufficient in which a man does not recite the opening of The Book (Surah Al-Fatihah).’<sup>22</sup>*

*‘He who performs the Salaah in which he does not recite Surah Al-Fatihah, then it (the Salaah) is deficient, is deficient, is deficient and incomplete.’<sup>23</sup>*

He (ﷺ) would also say: *‘Allah did not reveal in the Torah or the Injeel, anything like the mother of The Qur’an (Surah Al-Fatihah). It is the seven oft-repeated verses, (and the Grand Recitation which have been bestowed upon me).*  
(Nasa’i and Hakim)

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20 But if a new Muslim, has not yet memorized *Al-Fatihah* and other *Surahs* or supplications, he can say “**subhanah Allah, al-hamdulillah, and la illaah illallaah, Allaahu akbar, and laa hawlah wa laa quwata illaa bil-laah**” which means: I declare Allaah far removed from all imperfection, and deserving all the Praise, and that there is no true God other than Allaah.at such times, till he has memorized the required *Surahs* and supplications.

21 Bukhari, Muslim, Abu ‘Awaanah & Baihaqi. *Irwaa’Al Ghaleel*, by Sheikh Al Albany

22 Daraqutni & ibn Hibbaan. *Irwaa’Al Ghaleel*.

23 Muslim & Abu ‘Awaanah.

The Prophet (ﷺ) was praying *Fajr* and the recitation became difficult for him; when he finished he said: '*Perhaps you recite behind your Imam,*' we said 'Yes, quickly, O Messenger of Allah.' He said: '*Do not do so; except for (each one of you reciting) the opening chapter of the Book* (Surah Al-Fatihah), *for the prayer is not valid of the one who does not recite it.*'<sup>24</sup>

Imam Al Bukhari (may Allah have Mercy on him) in his *Risala*, uses the above *hadeeth* and similar narrations as evidence to show that a *rak'ah* in which a person was not able to recite *Al-Fatihah* should be repeated. But some scholars are of the opinion that if a person joins in the *rukoo*', then that *rak'ah* is valid, even if he was not able to neither catch the *qiyam* nor complete reciting *Al-Fatihah*. Since the

Prophet (ﷺ) said: '*He who has an Imam, then the recitation of the Imam is recitation for him.*'<sup>25</sup>, and '*Whoever caught the bowing has caught the rak'ah*'.<sup>26</sup> A person may make an *ijtihad* (sincere decision, which he feels is closer to the truth for the sake of pleasing Allah), from the above evidences and chose to do any one of the above.<sup>27</sup>

However he (ﷺ) dissuaded the companions from confusing him with their audible recitation, when once a companion recited *Surah Al A'la*<sup>28</sup>; in another *hadeeth*: 'they used to recite behind the Prophet (loudly), so he said: '*You have mixed my (recitation of the) Qur'an.*' (Bukhari in *Risala*, Ahmed & Siraj).

Later he (ﷺ) forbade them to recite in the loud prayers, so they recited to themselves quietly when the *Imam* was not reciting loudly.<sup>29</sup>

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24 *Imam* Bukhari in his *Risala*, AbiDawood & Ahmed.

25 Ibn Shaibah, Daraqutni, Ibn Majah, Tahaawi and Ahmed

26 *Fatawa Islamiyah*, English Vol. 2, p. 197, The Permanent Committee.

27 Sheikh Zafar-ul-*Hasan* Al Madani and Abdul Majeed Ali Hassan hold that it is better for a person to recite *Surah Al-Fatihah* since it puts a person in a much safer position, of the *Salaah* being accepted. Since the ones who say that it is not compulsory to recite *Al-Fatihah* do not prohibit its recitation either.

28 Muslim, Abu 'Awanah and Siraj.

29 Malik, Humaidi & *Imam* Bukhari in his *Risala*.

He (ﷺ) urged the *sahaba* to recite in quiet prayers. Jabir(RADI-ALLAAHU 'ANHU) said: 'We used to recite behind the *Imam* in *Dhuhr* and 'Asr, *Surah Al-Fatihah* and another *Surah* in the first two *rak'ahs* and *Surah Al-Fatihah* only, in the last two.' (Ibn Majah)

Therefore, we can conclude from the above evidences that reciting *Surah Al-Fatihah* is compulsory in any *Salaah*, whether behind an *Imam* or alone, since *Salaah* without it is invalid. But when in the Mosque, it should be recited in such a way that does not disturb others in their acts of worship.

It is also permissible to recite only *Surah Al-Fatihah* in the *Salaah*, without reciting another *Surah* after *Al-Fatihah*.<sup>30</sup>

\* It is Sunnah to Add to it in the last two *rak'ahs* as well, because this was stated to be one of the manners adopted by the Prophet, *may peace and blessings of Allah be on him*, according to the tradition reported by Abu Sa'id.

\* It is not permissible for the imaam to make his recitation longer than that which is described in the Sunnah, because that is difficult for those who may be praying behind him, such as the elderly and sick, or nursing mothers, or those who have other things to do.

### **Obligation for the *Imam* and the congregation, to say *Aameen* loudly**

While leading the *Jam'ah*, when the Prophet (ﷺ) finished reciting *Al-Fatihah*, he (ﷺ) would say:

*Aameen*  
*O Allah! Accept our prayer*

He would do so loudly and prolonging it.  
(Bukhari in *Juz' al-Qiraa'ah* & Abudawood)

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<sup>30</sup> Ibn Khuzaimah (in his *Saheeh* 1634) and Baihaqi, also in Bukhari, Muslim, Ahmed. Abi Dawood

Likewise he (ﷺ) used to **order** the congregation to say *Aameen* loudly, saying:

*‘When the Imam says,*

*ghayril maghdoobi ‘alayhim waladdaaaaaalleen*

***Not (the way) of those who earned Your anger, nor of those who went astray***

*then say “Aameen”, for the angels say Aameen, and the Imam says Aameen, (in another narration, **when the Imam says “Aameen”, say “Aameen”**<sup>31</sup>) so he whose Aameen coincides with the Aameen of the angels, his past sins are forgiven.* (Bukhari, Muslim, Nasa’i & Darimi)

In another *hadeeth*: ‘...then say Aameen; Allah will answer you.’

(Muslim & Abu ‘Awaanah)

He (ﷺ) also used to say: ‘*The Jews do not envy you over anything as much as they envy you over (saying) the salutation (assalamu-alaykum) and Aameen (loudly behind the Imam).*’ (Bukhari in *Al-adab al-Mufrad*, Ibn Majah, Ibn Khuzaimah, Ahmed and Siraj)

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31 As a general rule throughout *AsSalaah* behind an *Imam* no one should precede the *Imam* in any action of the *Salaah*. And since it is an order from the Prophet to say *Aameen* only after the *Imam* says *Aameen*, one behind the *Imam* should do so, or his prayer could be nullified. A **Hanafi Scholar** says: "saying *Aameen* aloud is proven to be authentic through various chains of narrators in Ibne Majaah, Nasai ,Abu Dawud, Jam Tirmidhi and Sahih ibn Hibban -some of our *Hanafi* scholars eg. **Ibn Hama**n in ‘Fathul Qadeer’ and his disciple **Amir Haj** in ‘Sharya manyatul mussalli’ have pointed the **authenticity** of saying *Aameen* aloud. Thus after lot of research and understanding we have realized **that the narration of saying aameen quietly is da’eef (weak)**” Abdul Hai *Hanafi* (Lucknowi) Sharhe Wiqaya Vol.1 pg 197.

## Recitation after *Al-Fatihah*

Next, he (ﷺ) would recite any other *Surah* after *Al-Fatihah*, making it long sometimes and sometimes making it short because of travel, cough, illness or the crying of infants in the mosque. He (ﷺ) would usually start from the beginning of a *Surah* and recite it completely.<sup>32</sup>

He (ﷺ) also used to say: 'Give every *Surah* its share of *rukoo*' and *sujood*,<sup>33</sup> and 'Every *Surah* should have a *rak'ah*.'<sup>34</sup> But it is also permissible to break up *Surahs* in the different *rak'ahs*, since the Prophet (ﷺ) also did so.<sup>35</sup>

One of the *Ansars* (the helpers in Al-Madinah) while leading the prayers used to recite *Surah Al-Ikhlaas* before reciting any other *Surah* after *Al-Fatihah*, upon which some people complained to the Prophet (ﷺ) about this, when he did not stop doing so, even after numerous requests. The Prophet (ﷺ) asked that *Ansari*: 'O so-and-so, what stops you from doing what our people ask you to do? What makes you recite this *Surah* (*Al-Ikhlaas*) in every *rak'ah*? He said: 'I love this *Surah*.' So the Prophet (ﷺ) said: 'Your love for it will enter you into *Jannah* (Paradise).' (Bukhari & Tirmidhi)

*Surah Al-Ikhlaas* also known as *Surah Tawheed*:

Qul huw-Allahu A'had, Allahu-Ssamad, lam yalid wa lam you lud, wa lam yakullahoo kufu wan A'had.

**Say: He is Allah, the (One) Unique, Allah is the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks), He does not produce offspring, nor was He born of anyone. There is none co-equal or comparable to Him.**

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<sup>32</sup> The Prophet's Prayer Described . According to Imam Mohammed (student ofmAbu Hanifah) the *muqtadi* should recite *Surah Fatihah* in *sirri* (*Dhuhr* and '*Asr*'). This is also preferred in the most trustworthy books of *Hanafi fiqh* which are, *Hidaya* and *Mujtaba Sharhe Kuduri*. Even many of our *Hanafi* scholars have accepted this view. In the same way even in *Jahri* (*Fajr*, *Magrib*, *Isha*) *Salaah* when the *Imam* takes a pause the *muqtadi's* recitation cannot be denied" - Allama Abdul Hai Hanafi in *Sharhe Waqaya Umdaturriaya* page 41. Ata' bin abi Raba who was a *taab'een* and also a teacher of Abu Hanifa (may Allah have mercy on him) is quoted saying: "The *Sahaba* recited *Surah Al-Fatihah* in all the *Salaah*." (Ghaysul Ghamam pg 157)

<sup>33</sup> Ibn Shaibah, Ahmed and Abdul Ghani. This means that one should try to recite a complete *Surah*, rather than a part or a few verses from a *Surah*.

<sup>34</sup> Ibn Nasr and Tahaawi.

<sup>35</sup> Ahmed & Abu Ya'laa.

## The Rukoo' (Bowing)

The Prophet (ﷺ) would pause for a moment after his recitation, raise his hands (*rafu-yadain*)<sup>36</sup>, say the *Takbeer* and go into *rukoo'*. He (ﷺ) ordered a *sahabi* to do so and to keep his joints at ease and relaxed<sup>37</sup> while in *rukoo'*.

He (ﷺ) also ordered saying: '*When you make rukoo', place your palms on your knees, then space your fingers out (as if grasping them), then remain (like that) until every limb takes its (proper) place.*'<sup>38</sup> In another narration '*... spread your back (flat) and hold firm in your rukoo'*'.<sup>39</sup>

In *rukoo'*, the Prophet (ﷺ) would spread his back and make it level, such that if water was poured on it, it would stay there (not run off)<sup>40</sup>, he (ﷺ) would neither let his head droop nor raise it (higher than his back).<sup>41</sup>

It is reported that the Prophet (ﷺ) said: '*The prayer of a man does not count unless he straightens his back in rukoo' and sujood.*' (Abi Dawood and Abu' Awanah) In another *hadeeth*: '*O assembly of the Muslims! Verily, the prayer is not valid of the one who does not settle his spine in rukoo' and sujood.*' (Ibn Majah and Ahmed).

The Messenger of Allah (ﷺ) once said: '*The worst thief amongst men is the one who steals from his prayer.* They said: 'O messenger of Allah (ﷺ), how does he steal from his prayer?' He (ﷺ) said, '*he does not complete his rukoo and sujood.*' (Tabaraani and Hakim)

From the above it is evident that it is obligatory for a Muslim to be in ease during *rukoo'* and *sujood*, and not to be hasty so as to resemble the pecking of a cockerel, which the Prophet of Allah (ﷺ) forbade.<sup>42</sup>

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36 Bukhari and Muslim. With regards to **rafu-yadain** we find this in the books of **Hanafi fiqh**, "Know that rafu-yadain before and after rukoo' is authentic and none of them is mansookh (cancelled)" **Anwar Shah Kashmir & Imam Badr Alam Meerathi** in Faizul Bari 2/225, Al-arf Shazi pg 125 ,Danilal Farqadeen pg 22.

37 Abi Dawood and Nasaa'i.

38 Ibn Khuzaimah and Ibn Hibban.

39 Ahmed and Abi Dawood.

40 Ibn Majah

41 Abi Dawood

42 Ahmed, Ibn Abi Shaibah.



\* He should keep his elbows away from his sides.

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The *rukoo*' (The bowing)

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## Supplications or *Adhkaar* in the *rukoo'*

At a time, the Prophet (ﷺ) would say different types of supplications:

"مُبْحَانَ رَبِّيَ الْعَظِيمِ"

1- Subh'ana rabbi al'adheem

*How perfect is my Lord, the Supreme. Three times.*

(Ahmed and Ibn Majah).

2- Sometimes he (ﷺ) would say the above adding

Wa bi 'hamdih

*...and Praised be He.*

(AbiDawood, Ahmed and Tabaraani)

3- Sub'hank Allahumma wa bi 'hamdika, Allahumma-ghfirlee

*How Perfect You are O Allah, and Praises are for You. O Allah forgive me.*

(Bukhari and Muslim)

The Prophet (ﷺ) forbade the reciting of the Qur'an in the *rukoo'* and *sujood*. (Muslim, Abu'Awanah and Ibid)

## Straightening up from the *rukoo'*

The Prophet (ﷺ) would get out of the *rukoo'* by raising his head and standing

straight until every vertebra returned to its place.<sup>43</sup> He (ﷺ) would raise his hands

while straightening up (*rafu-yadain*).<sup>44</sup> He (ﷺ) once said that a person's prayer is not complete until he is standing straight (after *rukoo'*).<sup>45</sup>

While straightening up from the *rukoo'* he (ﷺ) would say.

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Sami' Allahu liman 'hamida

*Allah listens to one who praises Him*

(Bukhari and Muslim)

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43 Bukhari and AbiDawood.

44 Bukhari and Muslim.

45 AbiDawood and Hakim.

While standing he (ﷺ) would say

رَبَّنَا وَلَكَ الْحَمْدُ

Rabbana wa lakal ‘Hamd  
*Our Lord and to You be all Praise*  
(Bukhari and Ahmed)

Or

Rabbana lakal ‘Hamd  
*Our Lord to You be all Praise*  
(Ibid)

Sometimes beginning the above with

Allahumma...  
*O Allah...*

He (ﷺ) ordered one companion to be at ease in the (*qiyam*) standing: ‘... *when you rise, make your spine upright and raise your head, until the bones return to the joints.*’ (Ahmed, Shaaf’i and Hakim)

He (ﷺ) also said: ‘*Allah, Mighty and Sublime, does not look at the prayer of the slave who does not make his backbone upright in between his bowings and prostrations.*’ (Ahmed and Tabaraani)

He (ﷺ) would make his standing as long as the *rukoo*’ and sometimes so long that one might think that he (ﷺ) has forgotten.<sup>46</sup> (Bukhari, Muslim and Ahmed)

**\* *It is Sunnah to make the Essential parts of prayer equal in length, so the rukoo’, the standing after rukoo’, the prostration and the sitting between the two prostrations should be make approximately the same in length.***

**\* *The worshipper is advised to put his hands on his chest, as he had done before he bowed. Both Wa’il ibn Hajjar and Sahl ibn Sai’d reported that this was the manner of the Prophet (ﷺ) when he used to raise his head up after bowing.***

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<sup>46</sup> It is explained by Sheikh Abdul ‘Aziz bin Baaz in his book *Thalaatha rasaail fi-Salaah*, that one might think that he has forgotten... wether he is in the initial *qiyam* (after *Takbeer tahreema*), or he is in the *qiyam* after the *rukoo*’. Since in the initial *qiyam* he used to fold his arms on the chest, the same should be done in the *qiyam* after *rukoo*’. Moreover we find only one way of the Prophet standing in the *qiyam* (i.e. with arms folded on the chest) from evidences of *ahadeeth*, contrary to this no other narration of the Prophet’s exists.

## The Sujood (Prostrations)

Next, the Prophet (ﷺ) would say *AllahuAkbar* (Allah is the Greatest) and go down in *Sajdah* (prostration).<sup>47</sup> He (ﷺ) would say: *‘A man’s prayer is not complete unless...he says; AllahuAkbar and prostrates such that his joints are at rest.’* (Abi Dawood and Hakim). Sometimes he (ﷺ) would raise his hands (*rafu-yadain*) before doing the *sajdah*.<sup>48</sup>

### The ways of going down in *Sajdah*

He (ﷺ) used to go down in *sajdah* by **‘placing his hands on the ground before (placing) his knees’**.<sup>49</sup> And say: *‘When one of you performs sajdah, he should not kneel like a camel but should place his hands (on the ground) before his knees.’* (AbiDawood)<sup>50</sup>

Wa’il bin Hujr (*RADI-ALLAAHU 'ANHU*) said: “I saw the Prophet (ﷺ) placed his knees (on the ground) before placing his hands when he prostrated himself. And when he stood up he raised his hands before his knees.”<sup>51</sup> (Abi Dawood)

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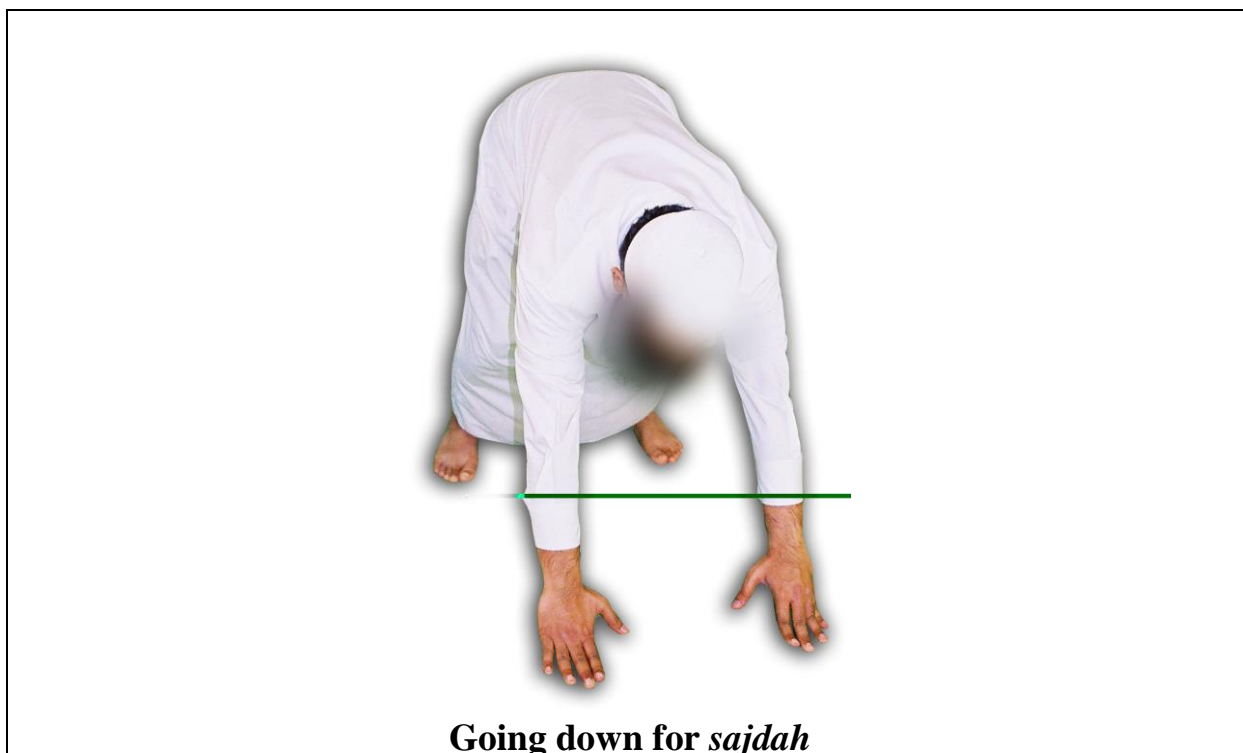
47 Bukhari and Muslim

48 Nasaa’i, Daraqutni and Mukhklis. See ‘The Prophet’s Prayer Described’ for details. This raising of hands is like the raising of hands during the first *Takbeer* (*Takbeer tahrima*).

49 Ibn Khuzaimah (1/76/1), Daraqutni and Hakim.

50 This *hadeeth* indicates that one should put his hands on the ground before his knees when one goes to prostrate oneself. This is held by Al-Awza’i, Malik, Ibn ‘Hazm, and Ahmed. According to a version, Al ‘Hazimi said: ‘I found people (from the *Salaf*) placing their hands on the ground, before placing their knees’. This is also held by the *muhadditheen* (traditionists): Ibn Sayyid al-Naas thinks that the traditions, which indicate the placing of the hands before the knees, are more established and preferable. But Al Khattabi is of the opinion that the *hadeeth* reported by Wail ibn al-Hujr is beter established because it is supported by several other sound traditions. Ibn Khuzaimah observes that the *hadeeth* reported by Abu Hurairah has been abrogated, on the authority of Saad ibn AbiWaqas, which says: ‘We used to place our hands (on the ground) before our knees, but later on we were commanded to place our knees before our hands. (*Awn al-Ma’bood* 1/311/12).

51 Sheikh Al Albany (may Allah have Mercy on him) held that the *hadeeth* of going down with hands first is the only *Saheeh* with regards to going down in *Sajdah*, and moreover it’s a command of the prophet to do so. He also explains that the knees of a camel are in its forelegs, and when a camel kneels it goes down on its knees first. Sheikh ‘Abdul ‘Aziz bin Baaz (may Allah have Mercy on him), said that there is no harm if a person does either of the two, (i.e. go down knees first or hands first). Allah Knows best.



### **The Etiquettes of *Sujood***

‘He (ﷺ) would not rest his forearms on the ground’<sup>52</sup>, ‘but would raise them above the ground and keep them away from his sides such that the whiteness of his armpits could be seen from behind’<sup>53</sup>, and also ‘if a small lamb (kid) wanted to pass under his arms, it would be able to do so’<sup>54</sup>.

- \* He should keep the fingers together And point the fingers towards the qiblah.
- \* He should put his palms level with his shoulders.
- \* Sometimes he should make them level with his ears.
- \* Whether it is an obligatory prayer or an optional prayer, the worshipper, while prostrating, should neither bring his hands close to his sides, nor stick his abdomen to his thighs, or his thighs to his legs.

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<sup>52</sup> Bukhari and AbiDawood

<sup>53</sup> Bukhari and Muslim.

<sup>54</sup> Muslim, Abu’Awanah and Ibn Hibban. If this is not possible while praying in *Jam’ah* then one shouldn’t do so, in order to not disturb others.

He (ﷺ) would also say: *'There is no prayer for the one whose nose does not feel as much of the ground as the forehead.'* [Tabaraani (3/140/1) and Daraqutni]

He (ﷺ) used to put his knees and toes down firmly<sup>55</sup>, point with the front of the toes towards the Qiblah<sup>56</sup>, **put the heels together**<sup>57</sup>, keep his feet upright<sup>58</sup> and ordered to do likewise.<sup>59</sup>

In one narration he (ﷺ) said: *'We have been ordered to prostrate on seven bones: on the forehead, and he indicated by moving his hand around his nose, the palms, the knees and the toes and not to tuck up the garment and the hair* (the hair instruction is for men). (Bukhari and Muslim)

He (ﷺ) would also order likewise and say; *'...Be level in Sujood, and none of you should spread his forearms like a dog spreads them* (Bukhari, Muslim and AbiDawood), and *'None of you should rest (his) arms on the grounds the way a dog rests them.'* (Ahmed and Tirmidhi)

As mentioned earlier, he (ﷺ) also ordered to be at ease when in *sujood*, saying: *'The prayer of a man does not count unless he straightens his back in rukoo' and sujood.'* (AbiDawood and Abu'Awanaah) In another *hadeeth*: *'O assembly of the Muslims! Verily, the prayer is not valid of the one who does not settle his spine in rukoo' and sujood.'* (Ibn Majah and Ahmed).

### Supplications or Adhkaar in the Sujood

While in *sujood*, the Prophet (ﷺ) would say many supplications, at different times. A few of them are mentioned below:

سُبْحَانَ رَبِّيَ الْأَعْلَى (ثَلَاثَ مَرَّاتٍ)

1- Sub'hana rabbi al a'la

*How Perfect is my Lord, The Most High*, three times  
(Ahmed, AbiDawood, Ibn Majah)

2- Sub'hana rabbee al a'la wa bi 'hamdih

*How Perfect is my Lord, The Most High, and Praised be He*, three times  
(AbiDawood, Tabaraani and Baihaqi)

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55 Baihaqi

56 Bukhari and Abi Dawood.

57 Tahaawi, Ibn Khuzaimah, and Haakim.

58 Baihaqi

59 Tirmidhi and Siraaj.



### The Sajdah (Prostration)

3- Sub'hanak-Allahumma Rabbana wa bi 'hamdika, Allahumma-ghfirlee  
*How Perfect You are O Allah, Our Lord and Praises are for You. O Allah forgive me.*

(Bukhari and Muslim)

As mentioned earlier, the Prophet (ﷺ) forbade reciting the Qur'an in the *sujood*.

But he (ﷺ) said: 'The slave is closest to his Lord when he is in prostration, so increase supplication (in it).'<sup>60</sup>(Muslim, Abu 'Awanah and Baihaqi)

<sup>60</sup> This prostration is from the prostrations within the *Salaah* (or those prostrations which are evident from the Prophet ), unlike the prostrations which people make after their *Tasleem* and *Salaah* is completed, and stay in prostration for long intervals making invocations and supplications; this is a *bid'ah* and should not been done. One can make the invocations and supplications within the *sujood* in the *Salaah* or implement the methods taught by Prophet Muhammed for doing so.



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## **Rising from the first and second *Sajdahs* , and the resting in between**

He (ﷺ) would raise his head from *sajdah* while saying *Takbeer* (AllahuAkbar)<sup>61</sup> and sometimes raise both his hands (*rafu-yadain*) simultaneously.<sup>62</sup>

He (ﷺ) also ordered one *sahabi*, saying: *'The prayer of any person is not complete until...he prostrates until his limbs are at rest, and then says, 'AllahuAkbar' and raises his head until he is sitting straight.'* (AbiDawood, and Hakim)

### **The *muftarishan***

The Prophet (ﷺ) ordered *iftiraash* between the two *sajdahs*<sup>63</sup> saying: *When you prostrate, prostrate firmly, then when you rise, sit on your left thigh* (Bukhari and Baihaqi)

He (ﷺ) would also relax himself and sit likewise<sup>64</sup>, keeping his right foot upright <sup>65</sup> and point its toes towards the Qiblah. <sup>66</sup> This is the *mufatrishan* or *iftiraash*.

### **The *iq'aa'***

During this pause (between two *sajdahs*) the Prophet (ﷺ) also practiced *iq'aa'* (resting on both his heels and all his toes), between the two *sujood*.<sup>67</sup> This *iq'aa'* is different from the *iq'aa'* (squatting like a dog), which was prohibited by the Prophet (ﷺ).<sup>68</sup>

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61 Bukhari and Muslim.

62 AbiDawood, Muslim and Abu'Awanah

63 This pause is between the two *sajdahs*.

64 Ahmed and AbiDawood.

65 Nasaa'i.

66 Muslim, Abu'Awanah and Baihaqi

67 Muslim, AbiDawood and Tirmidhi.

68 Tayaalisi, Ahmed and Ibn Abi Shaibah.

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**Sitting between two *sajdahs* and *jalsa alistira'hah***

## Supplications between the two *Sajdahs*

During this pause (*jalsaa al-istiraaha*) he (ﷺ) would sometimes say:

Allahumma-ghfirlee (Rabbi-ghfirlee), war'hamnee [wajburnee], [warfa'nee],  
wahdinee, [wa'afinee], warzuqnee  
*O Allah! (in one version: O my Lord!) Forgive me, have Mercy on me, [strengthen me], [raise my rank], guide me, [pardon me], sustain me.*  
(AbiDawood, Tirmidhi, Ibn Majah & Hakim)

And sometimes he would say:

"رَبِّي اغْفِرْ لِي"

Rabbighfirli-ghfirlee  
*Oh my Lord! Forgive me, forgive me.*  
(Ibn Majah)

The Prophet (ﷺ) would prostrate the second time, saying the *Takbeer*<sup>69</sup> and sometimes doing the *rafu-yadain* before prostrating second time.<sup>70</sup>

After he (ﷺ) was at ease in the *sajdah*, he would then raise his head saying the *Takbeer* simultaneously, and sit straight and rest (like he did between the two *sajdahs*, upright until every bone returned to its position).<sup>71</sup>, and ordered to do

likewise.<sup>72</sup> He (ﷺ) would also order, saying: '*[then do that in all your bowings and prostrations,] for if you do that, your prayer will be complete, and if you fall short in any of this, you will be deficient in your prayer.*' (Ahmed and Tirmidhi)

Next, he (ﷺ) would get up for the second *rak'ah*, supporting him on the ground.<sup>73</sup> He would clench his fists (as one who kneads dough), supporting himself (on the floor) with them while getting up.<sup>74</sup>

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69 Bukhari and Muslim

70 Ahmed, AbiDawood, Maalik and Shaaf'i.

71 Bukhari and AbiDawood.

72 AbiDawood and Hakim.

73 Bukhari and Shaaf'i.

74 Abu Ishaq Al-Harbi and Baihaqi.

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**Getting up after *Jalsah al-Istira'hah* and first *tashahhud***

### **The Second *rak'ah***

The Prophet (ﷺ) would stand up straight for the second *rak'ah*, **with hands folded on the chest**, just like in the first *rak'ah*, and recite *Surah al-Fatihah*, without pausing<sup>75</sup> (for the opening supplications, which are said before *Al-Fatihah*<sup>76</sup>).

He (ﷺ) would perform the second *rak'ah* exactly as he performed the first, except that he would make it shorter than the first.<sup>77</sup>

As explained before it is obligatory to recite *Surah Al-Fatihah* in every *rak'ah*, whether or not behind an *Imam*. The Prophet (ﷺ) had also ordered a *sahabi* to do so saying ‘...then do that (recite *Surah Al-Fatihah*) throughout your prayer<sup>78</sup> (...in every *rak'ah*<sup>79</sup>).

<sup>75</sup> Muslim and Abu’Awanah

<sup>76</sup> The Prophet’s Prayer Described by Sheikh AlAlbany

<sup>77</sup> The Prophet’s Prayer Described by Sheikh AlAlbany

<sup>78</sup> Bukhari and Muslim.

<sup>79</sup> Ahmed.

## **The first *Tashahhud* and moving the finger while supplicating**

After the second *sajdah* of the second *rak'ah*, a person should sit *muftarishan*<sup>80</sup> (sitting on the left foot and right foot upright with its toes facing Qiblah) for

*tashahhud*, as the Prophet (ﷺ) would sometimes sit between the two *sajdahs*. The same should also be done in the first *tashahhud* of a three or four *rak'ahs* prayer. The *tashahhud* begins as soon as the worshipper sits *muftarishan* after two *rak'ahs* (or *mutawarrikan* in case of the third or fourth *rak'ah*), till he gets up for the third *rak'ah* or says *Tasleem*.

‘When he (ﷺ) sat in *tashahhud*, he would place his right palm on his right thigh (in one narration: his knee), and his left palm on his left thigh (or knee, spreading the palm upon it)’<sup>81</sup>, and ‘he would put the end of his right elbow on his right thigh.’<sup>82</sup>



**The Sitting in the first *Tashahhud* (*Iftirash Position*)**

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<sup>80</sup> Nasaa'i

<sup>81</sup> Muslim and Abu'Awanah

<sup>82</sup> AbiDawood and Nasaa'i.

The Prophet (ﷺ) forbade sitting in prayer, resting with the left hand. Regarding this he said: *‘Verily this is the prayer of the Jews<sup>83</sup>’, and ‘Do not sit like this, for indeed this is the way of sitting of those who are punished<sup>84</sup>’.* This way of resting with the left hand and sitting is prohibited in the prayer as evident from these *ahadeeth*. But if a person sits this way outside *Salaah* (and in difficulty), inshaAllah there is no harm. Allah knows best.

Then he (ﷺ) would clench all the fingers of his right hand, point with the (fore) finger adjacent to the thumb towards the *Qiblah*, and **fix his sight on it** (the raised finger)<sup>85</sup>. ‘...When he (ﷺ) pointed with his finger, he (ﷺ) would keep his thumb on his middle finger’<sup>86</sup>, and sometimes ‘he (ﷺ) would make a circle with these two’<sup>87</sup>.

‘When he (ﷺ) raised the finger, he (ﷺ) would move it, supplicating with it.’<sup>88</sup> And he (ﷺ) used to say: *‘It is surely more powerful against the devil, than iron, meaning the forefinger.’*<sup>89</sup> This should be done throughout the sitting of *tashahhud*.

This was the practice of the Prophet (ﷺ) in both the *tashahhuds*<sup>90</sup> and in all his prayers, and the *Sahaba* too used to remind each other of the pointing of the finger (and moving) while supplicating (in *tashahhud*).<sup>91</sup>

The Prophet (ﷺ) used to raise his finger and move it while supplicating, throughout the sitting of *tashahhud*, i.e. from the time he would sit and start supplicating till he got up or said the *Tasleem*. There is no authentic *hadeeth* of him doing otherwise. Raising the finger when saying ‘*Ash-haduanlaailaha illAllahu*’ is an innovation and not proven authentically from the *Sunnah*, and should not be done. Since the Prophet (ﷺ) said: *‘Pray as you have seen me praying.’* (Bukhari)

\* He should not point with the finger of his left hand.

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83 Baihaqi & Hakim.

84 Ahmed & AbiDawood.

85 Muslim, Abu’Awanah and Ibn Khuzaimah.

86 Muslim and Abu’Awanah..

87 AbiDawood, Nasaa’I, Ibn al-Jaarood, Ibn Khuzaimah and Ibn Hibbaan.

88 Ibid. This is the strong opinion of *Imam Tahaawi*, *Imam Malik*, *Imam Ahmed* and *Ibn Haani*. Please check ‘The Prophet’s Prayer Described’ by Sheikh AlAlbany for details

89 Ahmed, Bazzaar, Abu Ja’far alBukhteeri.

90 Nasaa’i and Baihaqi.

91 Ibn Shaibah

## تشہد میں انگشت شہادت کو حرکت دیتے رہنا:

دورانِ تشہد انگشت شہادت کو حرکت دینی چاہیے، یعنی اشارہ کرنا چاہیے، کیونکہ یہ نبی کریم ﷺ کی سنت ہے۔ سیدنا وائل بن حجر رضی اللہ عنہ کی حدیث میں ہے:

((ثُمَّ رَفَعَ إصْبَعَهُ فَرَأَيْتُهُ يُحَرِّكُهَا يَدْعُو بِهَا.))

”پھر نبی کریم ﷺ نے اپنی انگلی کو اٹھایا اور میں نے دیکھا آپ اسے حرکت دیتے رہے اور دعا کرتے رہے۔“

((سنن نسائی، کتاب الصلاة، رقم: ۱۲۶۹۔ محدث البانی نے اسے ”صحیح“ کہا ہے۔))

علامہ ناصر الدین البانی رحمہ اللہ فرماتے :

((فَفِيهِ دَلِيلٌ عَلَى أَنَّ السَّنَةَ أَنْ يَسْتَمِرَّ فِي الْإِشَارَةِ وَفِي تَحْرِيكِهَا إِلَى السَّلَامِ لِأَنَّ الدَّعَاءَ قَبْلَهُ.))

”پس اس حدیث میں دلیل ہے سنت طریقہ یہ ہے انگلی کا اشارہ، حرکت اور ہلانا سلام تک جاری رہے، کیونکہ دعا سلام سے متصل ہے۔“

((صفة صلاة النبي ﷺ، ص: ۱۵۸))

## تشہد میں اشارہ کرنے کا ثواب:

رسول اللہ ﷺ نے ارشاد فرمایا:

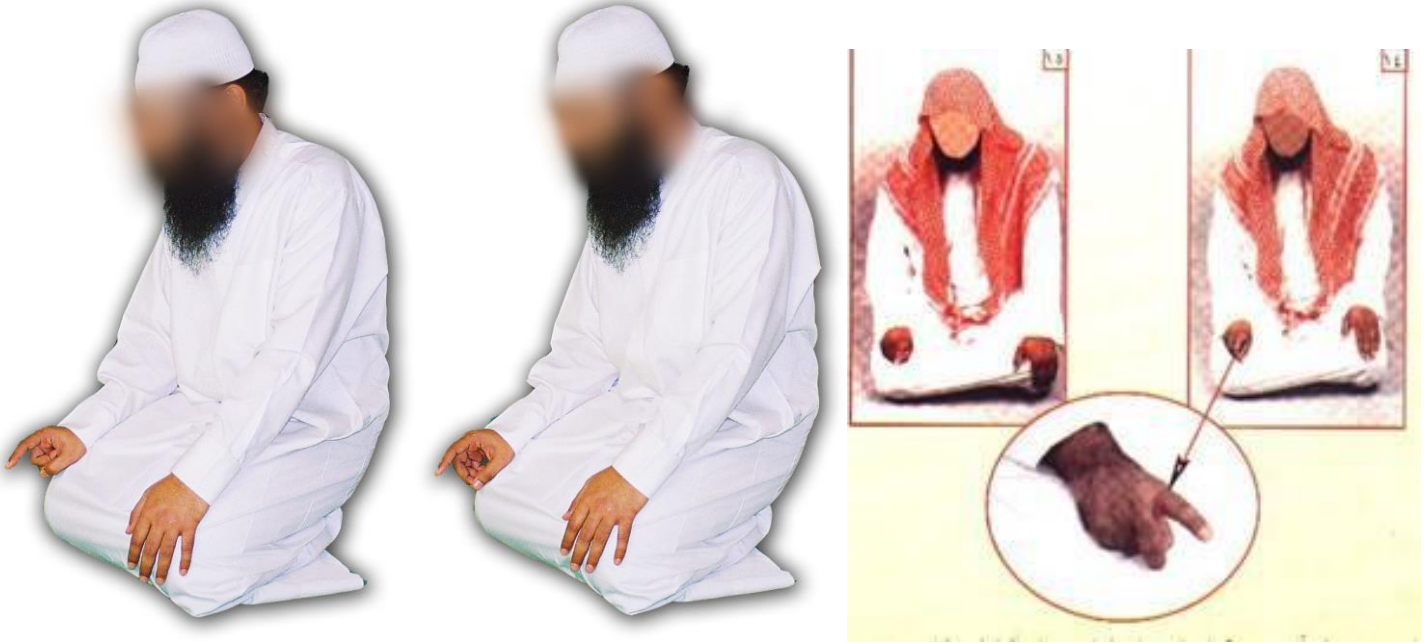
((لَهِيَ أَشَدُّ عَلَى الشَّيْطَانِ مِنَ الْحَدِيدِ، يَعْنِي السَّبَابَةَ.))

”انگشت شہادت کا اشارہ شیطان پر تلوار اور نیزے سے بھی زیادہ سخت ہے۔“

((مسند احمد: ۱۱۹/۲۔ احمد سا کرنے اسے ”صحیح“ قرار دیا ہے۔))



√



### Supplications in the *Tashahhuds*

In the same state of sitting as described above, a person is required to say all his supplications of the *tashahhud*. The Messenger of Allah (ﷺ) used to order the *sahabi*, saying: *‘When you sit after every two rak’ahs, then say:*

Atta’hiyaatu lillahi, wa ssalawaatu, wa-ttayyibaatu, Assalaamu ‘alayka ayyuha-nnabiyyu wa rahmatullahi wa barakaatuhu, Assalaamu ‘alayna wa ‘alaa ‘ibaadihi-Ssaali’heen, Ash-haduanlaailaha illAllahu wa ash-haduanna Muhammadan ‘abduhu wa rasooluh.

*All compliments, prayer and pure words are due to Allah. Peace be on you, O Prophet, and also the Mercy of Allah and His Blessings. Peace be on us and on the righteous slaves of Allah. (When one says this, it includes every righteous slave in the heaven and earth). I bear witness that none has the right to be worshipped but Allah, and I bear witness that Muhammed is His slave and Messenger.*

Sheikh Al-Albani writes in his book<sup>92</sup> that the above supplication has been reported by Ibn Mas’ood (RADI-ALLAAHU ‘ANHU) who said, “The Messenger of Allah (ﷺ) taught me the *tashahhud*, (with) my palms between his palms, the way he

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taught me a *Surah* of the Qur'an. This was while he (ﷺ) was amongst us, but after he (ﷺ) was taken, we would say:

Assalaamu alan-Nabiyy  
*Peace be on the Prophet.*  
(Bukhari, Muslim, Ibn Abi Shaibah & Abu Ya'laa)

**Instead of**  
Assalaamu 'alayka ayyuha-nnabiyyu  
*Peace be on you, O Prophet*  
(Bukhari, Muslim, Ibn Abi Shaibah (1/90/2), Siraaj and Abu Ya'laa. *Irwa al Ghaleel*)

"التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ السَّلَامُ عَلَى النَّبِيِّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ  
السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ  
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ."

However most of the scholars consider it better to say what the Prophet (ﷺ) has taught since the same *dua* ' was taught to the *sahaba* who were not present in front of him and this is the only *dua* we find in the books of *hadeeth* of the Prophet Muhammed (ﷺ) .

Also the sending of *Salam* to the Prophet (ﷺ) ,

Assalaamu 'alayka ayyuha-nnabiyyu  
*Peace be upon you, O prophet*

is like the one said when we visit his grave, in meaning. And Allah knows best.

However one cannot add:

wa maghfiratuhi  
*and may He forgive you*  
**After**  
Wa rah'matullahi wa barakaatuhu  
*May Allah's Peace and blessings be upon you*

**And**  
Wa'hdahu laa shareekalahu  
*And He is the Unique (the One True God) with no partners*

**After**  
Ash-hadu anlaailaha ill-Allah  
*I bear witness that there is no god but Allah...*

... this would be considered a *bid'ah* (innovation), since the Prophet (ﷺ) did not teach it, nor did any of the righteous *Salaf* do it.<sup>93</sup>

### **Sending Prayers on the Prophet (ﷺ), As-Salaah 'alan-Nabiyy**

There are several ways that the Prophet (ﷺ) taught and established for his *ummah* the sending of prayers to him . The Prophet (ﷺ) himself<sup>94</sup>, used to send prayers in the first and the second *tashahhuds*<sup>95</sup> as shown below:

" اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى  
آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا  
بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ "

“Allaahumma salli 'ala Muhammad wa 'ala aali Muhammad kama sallaita 'ala  
Ibraaheem wa 'ala aali Ibraaheem innaka Hameedun Majeed, wabaarik 'ala  
Muhammad wa 'ala aali Muhamaad kama baarakta 'ala Ibraaheem wa 'ala aali  
Ibraaheem innaka Hameedun Majeed.”

*O Allaah! Praise Muhammad, and on the family of Muhammad, as You Praised  
Ibraaheem, and the family of Ibraaheem; You are indeed Worthy of Praise, Full of  
Glory. And send blessings on Muhammad, and on the family of Muhammad, as you  
sent blessings on Ibraaheem, and the family of Ibraaheem; You are indeed Worthy  
of Praise, Full of Glory.*

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<sup>93</sup> Tabaraani (3/56/1), and in Mujam al-Awsat, no, 248. It is well explained in ‘The Prophet’s Prayer Described’, by Sheikh Nasiruddin Al Albany (May Allah’s have Mercy on him)

<sup>94</sup> Ahmed & Tahaawi

<sup>95</sup> Abu ‘Awaanah and Nasaa’i.

## OR

Allahumma Salli ‘ala Muhammadin, wa ‘ala ahli baytihi, wa ‘ala azwaajihi wa dhurriyyatihi, kamaa sallayta ‘ala aali Ibraheema, Innaka ‘Hameedu-Mmajeed. Wa barik ‘ala Muhammadin wa ‘ala aali baytihi, wa ‘ala azwaajihi wa dhurriyyatihi, kamaa baarakta ‘ala aali Ibraheema Innaka ‘Hameedu-Mmajeed  
*O Allah! Send Peace on Muhammed, and on his household, and on his wives and progeny, as you sent Peace on the family of Ibraheem; you are indeed worthy of Praise, Full of Glory. And send blessings on Muhammed, and his household and his wives and progeny, as you sent blessings on the family of Ibraheem; You are indeed Worthy of Praise, Full of Glory. (Ahmed and Tahaawi)*

\* Some may shorten it and say: “Allaahumma salli ‘ala Muhammad wa ‘ala aali Muhammad, wa baarik ‘ala Muhammad wa ‘ala aali Muhammad, kama salayta wa baarakta ‘ala Ibraaheem wa ‘ala aali Ibraaheem, innaka haamedun majeed  
*O Allaah, send prayers upon Muhammad and the family of Muhammad, and send blessings upon Muhammad and the family of Muhammad, as You sent prayers and blessings upon Ibraaheem and the family of Ibraaheem.*

The several other ways of sending prayers to the Prophet (ﷺ) can be found in many books of *ahadeeth*.

It is also evident from the following narration, that a worshipper may choose any *du’aa* or supplication for himself, after sending the blessings and prayers to the Prophet (ﷺ).

The Prophet (ﷺ) said, ‘...when you sit after every two rak’ahs, then say: *Attahiyaatu lillahi... (till the end) ...then he should select of the supplications what is most pleasing to him.*’ (Nasa’i, Ahmed and Tabraani)

He may say the supplication of seeking refuge from the four things,<sup>96</sup> which is obligatory to say in the **final** *tashahhud*, which was taught by the Messenger of Allah (May Peace and Blessings of Allah be upon him).

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<sup>96</sup> Check ‘The final *Tashahhud* and obligation to seek refuge from four things’ on the following page

## Standing up for the third and the fourth *rak'ahs*

Next the worshipper should (if need be) stand up for the third *rak'ah*, by saying *Takbeer*, like the Prophet (ﷺ) did and ordered us to do. One can also raise his hands (*rafu-yadain*) before getting up, like the Prophet (ﷺ) used to do sometimes.<sup>97</sup>

He should recite *Al-Fatihah* and do the same as in the first *rak'ah*. Reciting another *Surah* after *Al-Fatihah* is not necessary. But it is evident from the *Sunnah*, which the Prophet (ﷺ) used to often recite another *Surah* after *Al-Fatihah*<sup>98</sup> in the third and fourth *rak'ahs*. After the third *rak'ah* the worshipper should emulate the Prophet (ﷺ) who “would sit up straight on his left foot (*muftarishan*), at ease, until every bone returned to its proper place, then stand up, supporting himself on the ground; and he would clench his fists (as if kneading dough), supporting himself with them when standing up”, like he did after the first *rak'ah*.

In the fourth *rak'ah* one should recite *Al-Fatihah* as ordered by the Prophet (ﷺ).<sup>99</sup> He may also recite any other *Surah* if he wishes to, and continue till the *sajdahs*, like he did in the second *rak'ah*.

## The final *Tashahhud* and obligation to seek refuge from four things

After completing the *sujood* of the (third or) fourth *rak'ah*, one should sit for the final *tashahhud*, like the Prophet (ﷺ) did and instructed as explained below.<sup>100</sup>

One should repeat, what he did in the first *tashahhud*, except that he should sit *mutawarrikan*. In the *mutawarrikan* the Prophet (ﷺ) would sit on his left thigh and buttock and also ‘keep his left foot under his (right) thigh and shin’<sup>101</sup>, ‘his right foot upright’<sup>102</sup> or occasionally ‘he would lay it on the ground’<sup>103</sup>, ‘his left palm would cover his (left) knee, leaning heavily on it’<sup>104</sup> (See photo).

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97 Bukhari and Abi Dawood.

98 Bukhari, Muslim and Ahmed.

99 Bukhari and Muslim.

100 Bukhari and Ibid.

101 Abi Dawood & Baihaqi

102 Muslim & Abu’Awaanah.

103 Ibid.

104 Ibid

So the worshipper should try to do the same, since the Prophet (ﷺ) has commanded, *'Pray as you have seen me praying.'* (Bukhari).

After saying *'Atta'hiyaatu lillahi...(till the end)'*, one should send *As- Salaah'alan-Nabiyy* [prayers or peace to the Prophet ], like he did in the first *tashahhud*, and then seek protection from the four things, which the Prophet (ﷺ) has commanded.

He (ﷺ) would say: *'...when one of you has finished the (last) tashahhud, he should seek refuge with Allah from four things (saying):*

"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَالِ  
وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَفِتْنَةِ الْمَمَاتِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ  
وَالْمَغْرَمِ"

“Allaahumma Inni a'oodthu bika min adthabil qabr, wa a'oodthu bika min fitnatil Maseeh ad-Dajjal, wa a'oodthu bika min fitnatil mahya wal mamat. Allaahumma inni a'oodthu bika minal-ma'tham walmaghram.”

*O Allaah! I seek refuge with You from the Punishment of the grave and from the Fitnah (trial or affliction) of Ad-Dajjaal (pseudo Messiah), and from the Fitnah of life and Fitnah of death. O Allaah! I seek refuge with You from the sins and from being in debt.*

OR

Allaahumma innee a'udhubika min 'adhaabi Jahannam, wa min 'adhaabil-Qabr, wa min fitnatil-ma'hya wal-mamaat, wa min sharri [fitnati]-lmaseeh adDajjal  
*O Allah! I truly seek refuge with You, from the punishment of Hellfire, and (from the punishment of) the grave, and from the trials of living and dying, and from the evil [trials] of the False Maseeh.....*

***'Then he should supplicate for himself, with what occurs to him.'***

(Muslim, Abu 'Awaanah and Nasa'i)

There are various types of supplications or *du'aas* that the Prophet (ﷺ) used to say, before the *Tasleem*. These can be found in many books of *ahadeeth*, like *Saheeh* Bukhari, *Saheeh* Muslim, Sunan Abi Dawood, Sunan Nasa'i, Musnad of Ahmed, Sunan Ibn Majah, Sunan Tirmidhi etc.

## **The Tasleem (Salutation of Peace)**

After all the above, one should end the *Salaah*, by the *Tasleem*, which is obligatory. The Prophet used to say: ‘*The key to Salaah is purification, it is entered by the Takbeer (saying AllahuAkbar) and exited by the Tasleem (saying Assalamu ‘alaykum...).*’ (AbiDawood, Tirmidhi and Hakim)

The Prophet used to salute to his right, saying:

"السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ"

“Assalaammu 'alaykum warahmatul-lahi wabarakatuh”  
*May Allaah's Peace, Mercy and Blessings be upon you*

**OR**

Assalamu ‘alaykum wa Rahmatullah  
*Peace and Allah’s Mercy be on you*

And to his left:

"السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ"

“Assalaammu 'alaykum warahmatul-laah”

**OR**

Assalamu ‘alaykum wa Rahmatullah  
*Peace and Allah’s Mercy be on you*

Sometimes he would add to the greeting on the right:

Wa Barakaatuhu  
*...and His Blessings (be on you)*

He would shorten his greeting on his left to:

Assalamu ‘alaykum  
*Peace be on you*

Sometimes the Prophet would finish the *Salaah* by saluting only once, turning (his head) slightly to his right, saying:

Assalamu ‘alaykum  
*Peace be on you*



\* It is better (mustahabb) for the person who is praying behind an imam not to say the tasleem at the end of the prayer until the imam has finished the second tasleem (both tasleems/Salaams). It is makrooh to say the first and second tasleem with the imam.

✓



✓  
**Sitting in the final *Tashahhud* and the *Tasleem* (*Tawarruk Position*)**

## ***Adhkaar or supplications after Tasleem***<sup>105</sup>

Allah the Almighty says:

**...And the men and women who remember Allah much with their hearts and tongues, Allah has prepared for them forgiveness and a great Reward.  
(Surah Al-Ahzaab: 35)**

**AND**

**When you have finished the *Salaah* remember Allah. (Surah AnNisaa': 103)**

There are many *adhkaar* that the Prophet (ﷺ) would make regularly, immediately after the *fard* prayers. And these were highly recommended by him at various instances. Following are such *adhkaar*, which are to be said immediately after the *Tasleem* of the *fard* prayers, and before observing any subsequent *nafl* prayers.<sup>106</sup> And one should recite them loudly.<sup>107</sup>

Each person should supplicate individually and not in chorus or in harmony, since

this was not the practice of the *Sahaba* at the time of the Prophet (ﷺ) or after. Supplicating in groups, in circles and in chorus with pebbles (or the like of it)<sup>108</sup> was strictly rebuked as a *bid'ah* (innovation in the religion) by Abdullah 'Ibn Mas'ood , (RADI-ALLAAHU 'ANHU) one of the greatest scholars of *Islam* and a close companion of the Prophet (ﷺ). ***Once when he saw people indulged in making dhikr with pebbles, and in chorus, he confronted them saying: "What is this I see you doing?" they said, "O Abu Abdul-Ra'hmaan<sup>109</sup>, these are pebbles we are using to count our Takbeer (Allahu-Akbar), Tahleel (Laa-ilaha-illAllah) and Tasbeeh (Sub'han-Allah)." He said, "Count your bad deeds, and I***

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<sup>105</sup> Taken from 'Remembrance after *Tasleem* – from the Qur'an and the *Sunnah*' by Dr. Hashem Al-Rafaei, which are also in the highly recommended handbook 'Fortification of a Muslim' by Sa'eed ibn Ali Ibn Wahf al-Qahtani. Translations taken from the edition by *Maktaba Darussalam*, 2002.

<sup>106</sup> Bukhari and Muslim.

<sup>107</sup> Bukhari and Muslim.

<sup>108</sup> Like *rosaries* and *dhikr-beeds*, which are used by the **Christians and the Hindus**, is an innovation in our religion. The use of these is not evident from the *Sunnah* of the Prophet nor the *Sahaba* nor the righteous generations.

<sup>109</sup> Abu Abdul-Ra'hmaan, father of Abdul-Ra'hmaan. This was Abdullah Ibn Mas'ood's *Kunya* (nick name).



*guarantee that nothing of your good deeds will be wasted. Woe to you, O Ummah of Muhammed (ﷺ), how quickly you are getting destroyed! The companions of your Prophet (ﷺ) are still alive, his garment is not yet worn out and his vessels are not yet broken. By the One in Whose hand is my soul, either you are following a way that is more guided than that of Muhammed (ﷺ) or you have opened a door of misguidance!" They said, "O Abu Abdul-Ra'hmaan, we only wanted to do good." He said, "How many of those who wanted to good failed to achieve it! The Messenger of Allah (ﷺ) told us that people recite Qur'an and it does not go any further than their throats. By Allah, I do not know maybe most of them are people like you." Then he turned away from them. 'Amr bin Salaamah (who witnessed this incident) said, "I saw most of the men of those circles fighting alongside the Khawarij (against the Muslims) on the day of Nahrawaan."*<sup>110</sup>

Thus people should refrain from doing acts that never existed in the religion brought by Prophet Muhammed (ﷺ). Prophet Muhammed (ﷺ) used to say: 'Every innovation (in religion, good or bad) is misguidance, and all misguidance is in the Hellfire.' (Abi Dawood)

### **The Adhkaar**

*Astagh-firullah* (I seek forgiveness of Allah) - **3 times**. (Muslim)

*Allahumma antas-Salaam wa minkas-Salaam tabarakta yaa dhal-jalaali walikraam* – **Once** (Muslim)

O Allah, you are Peace and from you comes peace. Blessed are You, O owner of majesty and honour.

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<sup>110</sup> Ad-Darimi, *As-Sunan* no.210, edition by Abdullah Hashim al-Yamani. Classified *Saheeh* by Sheikh Al Albanyin *Silsilat al-Saheeh* no.2005 and *Majma al-Zawaid* by Al Haythami, 1/181.

*Laa-ilaha ill-Allahu wa'hdahu laa-shareekalah; lahul-mulku walahul-'hamdu wahuwa 'ala kulli shay-in-Qadeer.*

None has the right to be worshipped but Allah Alone, He has no partner, His is the dominion and His is all praises, and He is able to do all things.

**(To be said once after *Dhuhr*, *Asr* and *Isha* and ten times each after *Maghrib* and *Fajr*). (Bukhari and Muslim)**

*Allahummaa la maane' lima 'aatayta wala mo'tiya lima mana'ta wala yanfa'u dhal jaddi minkal jadd.*

O Allah, there is none who can withhold what you give, and none can give what you have withheld; and the might of the mighty person cannot benefit him against You. - **Once** (Bukhari and Muslim)

**Once each:**

*Laa-ilaha ill-Allahu wa'hdahu laa-shareekalah; lahul-mulku walahul-'hamdu wahuwa 'ala kulli shay-in-Qadeer.*

None has the right to be worshipped but Allah Alone, He has no partner, His is the dominion and His is all praises, and He is able to do all things.

*Laa 'hawla wala quwwata illa billah, Laa ilaaha ill-Allahu walaa na'-budu illa iyyahu lahunn'ima walahul-fadlu walahu-thanaa-ulHasan.*

There is no power and no might except by Allah, none has the right to be worshipped but Allah, and we do not worship any other besides Him. His is grace, and His bounty and to him belongs the most excellent praise.

*Laa ilaaha ill-Allahu mukhliseena lahuddeen walaw karihal kaafiroon.*

None has the right to be worshipped but Allah, we are sincere in making our religious devotions to Him, even though the disbelievers may dislike it. (Muslim)

**Using the fingers of your right hand**<sup>111</sup>, supplicate the following:

*Allahu-Akbar* (Allah is he Greatest)– **33 times**

*Al’hamdu-lillah* (All praise be to Allah)– **33 times**

*Subhan-Allah* (How Perfect is Allah/ Glory be to Allah)– **33 times**

And conclude by saying:

*Laa-ilaha ill-Allahu wa’hdahu laa-shareekalah; lahul-mulku walahul- ‘hamdu wahuwa ‘ala kulli shay-in-Qadeer* – **Once**<sup>112</sup>

None has the right to be worshipped but Allah Alone, He has no partner, His is the dominion and His is all praises, and He is able to do all things .

Then one can recite *Aayat-alKursiy* (Surah Al-Baqarah: 255) - **Once**.

After that recite the last three chapters of the Qur’an, *Surah Al-Al- Ikhlaas*, *Surah Al-Falaq* and *Suarah An-Naas* .

**These three chapters are to be recited once each after *Dhuhr*, ‘*Asr* and ‘*Isha* and thrice each after *Maghrib* and *Fajr*.**

(Abi Dawood, Tirmidhi, Nasa’i and Al Hakim)

**One may end by saying:**

*Allahumma a-inni ‘ala dhikrika wa shukrika wa ‘husni ‘ibaadatik.*

O Allah, help me to remember You, to give You thanks, and to perform Your worship in the best manner. (Abi Dawood and Nasa’i)

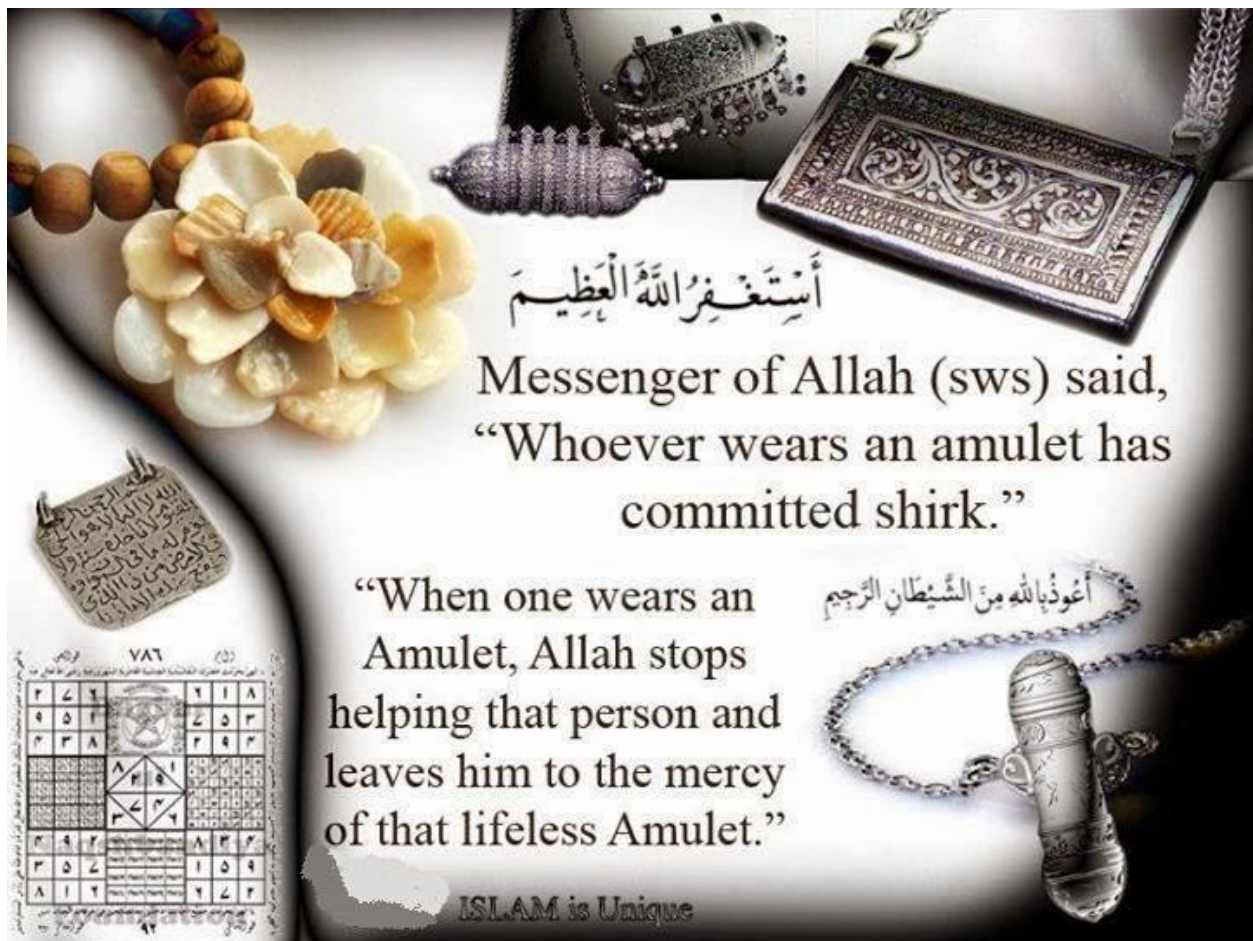
***There is no particular order that one needs to follow while supplicating all the above. Any of the supplications can be recited in any order individually. And Allah knows best.***

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<sup>111</sup> Abi Dawood.

<sup>112</sup> Muslim.

*An Important Advice to All Muslims*  
*BE AWARE & AWAY FROM AMULETS/TAWEEZS*  
*Wearing Amulet of any type is a Major Shirk*  
*ALLAAH(SWT) WILL FORGIVE EVERY TYPE OF*  
*SIN (in sha allaah) EXCEPT SHIRK*



أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ

Messenger of Allah (sws) said,  
 “Whoever wears an amulet has  
 committed shirk.”

“When one wears an  
 Amulet, Allah stops  
 helping that person and  
 leaves him to the mercy  
 of that lifeless Amulet.”

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

ISLAM is Unique